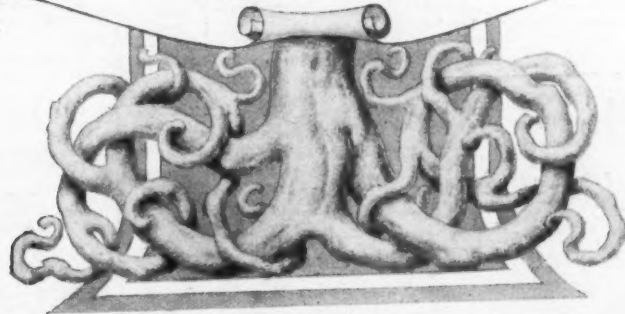




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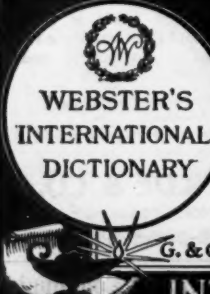
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THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 30 March 1899

Number 13

A Few of Next Week's Features

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A fine and deserved compliment was recently paid to the president of New England's most ancient university by one of our prominent ministers, who has known him long and intimately, in these words: "He possesses the ability to wait for results." What a desirable quality that is for any one whose work in life is closely related to that of others and dependent to some extent on their co-operation. Many a young pastor, upon whose ardent ambitions his leading officials have dashed cold water, might in time accomplish his purpose if he possessed just this power to wait. Too often, however, he becomes discouraged. There are also useful organizations and important reform movements which can hardly find a foothold in the world, but why do some of them die and others live to receive recognition and to fulfill a large mission? Simply because the projectors of the successful undertaking had faith plus patience. There is a lesson, too, for the individual life when things go hard. If what we are bent upon achieving is really worth while it will, in time, come to fruition, provided we hold on to our purpose patiently and cheerfully. President Eliot's success at Harvard is only a conspicuous illustration of what has been paralleled over and over again in the realm of ordinary endeavor.

Wisdom in Giving The fact that ecclesiastical bodies are scrutinizing the numerous claims upon the benevolences of the churches as well as the methods of the administration of missionary societies is a wholesome sign. It is much better that criticism and suggestion should be offered, even if some of it might be reconsidered, were all the facts in the case known, than that there should be indifference and consequent inertia. A prominent association of Maine ministers, the Cumberland, at a recent meeting in Portland, urged greater care in scrutinizing the various applications for money, and an endeavor in particular to ascertain the

effect upon the regular objects of benevolence of giving to outside causes. These ministers also put themselves on record as favoring such economy and combination in the management of the societies as will reduce their expenses, and voiced a strong desire for a smaller amount of printed material emanating from the different societies. As a substitute for the present different periodicals, they called for a single one, "which shall adequately represent to the churches the nature and state of the work in charge of the different societies." We had the impression that this is just what *Congregational Work* was designed to accomplish. Or would the Maine brethren go further and abolish the quarterly publications of the A. M. A. and the C. H. M. S. as well as the monthly issue of *The Missionary Herald*? We hardly think they are prepared to dispense with such a valuable publication as the last mentioned.

Sunday Traffic on the Increase

Under strong pressure from the railroads and against the wishes of the Christian churches and citizens of the State the legislature of Connecticut has just amended its Sunday law so that hereafter the railroads may engage in Sunday through traffic to a greater degree than formerly. If not vetoed by the governor, the law will mark the beginning of a new era in "the land of steady habits." For years the influence of Pres. Samuel Sloan and other conservative Presbyterians on the board of directors of the Delaware & Lackawanna Railroad has prevented that road from catering to the wants of the public residing in the New Jersey towns through which the railroad passes, towns like Orange, Madison, Morristown and Montclair. Coming under control of the Vanderbilts recently, the road now has a new president from out of the West and a less conservative board of directors, and two weeks ago it began a local Sunday service, to the delight of some and the disgust of other of its week day patrons.

Guaranteeing a Day of Rest

Here we have, in two of the oldest commonwealths, examples of that changed point of view respecting Sunday which, in the minds of the conservative, bodes evil to society and individuals, and which to others seems an inevitable adaptation of transportation facilities to the changed economic conditions and ideals of society. With the change, however good people may differ about its necessity or wisdom, there does not pass away the obligation of the State to see to it that one day's rest in seven is guaranteed to every railway employé, and it is for this that the friends of the Sabbath in Massachusetts are now laboring. The Senate last week reported favorably on a bill making such provision, a provision, strange to say, that not a few of the railway employes resent

bitterly. We hope that the legislature will pass this bill.

Arbitration at The Hague

As in regard to so many other matters, President McKinley's administration is quick to recognize and respond to public sentiment in reference to international arbitration. In spite of the rejection by the Senate, a year or more ago, of the proposed arbitration treaty between this country and Great Britain, the American people as a whole heartily favors the substitution of arbitration for war whenever possible, and believes it to be generally earnest upon the subject. It has learned with sincere gratification that our delegates to the coming Disarmament Conference at The Hague, called by the czar, are to be instructed to set forth fully the attitude of our Government on the subject and to urge it upon the representatives of other nations. Whatever may be done, or fail of being done, in the direction of actual disarmament, the conference may prove to have afforded the needed opportunity for the adoption of international arbitration as a policy. Should this prove to be the fact—and even if only some degree of substantial advance toward that result be made—all Christian believers will have fresh reason for gratitude to God and for confidence in the divine overrulings of human weaknesses and passions.

What Are Evangelical Lines

A few weeks ago we stated that Congregationalists regard as true churches of Christ all congregations of believers who confess Jesus Christ as their Saviour and Lord. We defined the limits of fellowship in these words:

Whoever avows his purpose to make the will of God his will, believes in Jesus Christ as the supreme manifestation of the character and will of God and shows in his daily walk that he is trying to reproduce the life of Christ is recognized by Congregationalists as a fellow-disciple.

We learn that some churches are adopting this sentence as a motto. We notice that some religious papers have quoted it with disapproval, pointing out that it does not emphasize some important doctrines. These papers have used this quotation to show the laxity of Congregationalism. We have been asked to add to the statement the phrase, "within evangelical lines." Careful reflection does not move us to change the original statement. If any person whom that sentence truly describes is not within evangelical lines then the lines ought to be so extended as to include him. We do not expect that all Congregationalists will agree in their views of doctrine. Opinions change, but Christian character is the true basis of fellowship, and we are thankful that it is recognized cordially where once it was questioned. Our fathers did not consider

John Wesley to be orthodox, and his followers repudiated the Calvinism of Congregationalists. But John Wesley said:

I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more! . . . Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.

We say, Amen.

Should Nations Be Altruistic

The Springfield Republican holds and proclaims the theory that the only safe policy for a statesman is to care for the interests of the nation of which he is a citizen. National self-interest, it claims, is the "corner stone of every empire and every independent nation the world has ever seen," and it is grieved because President elect Barrows of Oberlin is rejoicing that the United States has decided to be chivalrous and to care for other peoples than its own. *The Republican* challenges any one to name a statesman "who laid the foundations for his country's greatness, or who increased his country's prestige and power by imposing sacrifices upon his people for anything but their own interests," and among others it cites Oliver Cromwell as one who always put national self-interest above everything else. This is unfortunate, for it does not happen to be true. Moreover, it gives us occasion to remark again that it is just because the old Cromwellian, Puritan spirit is so strongly inwoven into the texture of American thought and feeling that the Administration finds behind it today the rank and file of the Christian churches of the country.

Cromwell had quite another conception of the State than the egoistic, selfish conception which *The Republican* holds and which, however time-honored, cannot persist. Witness his interference in behalf of the persecuted Piedmontese, and his navy's thorough work in the Mediterranean, suppressing piracy, policing the paths of commerce and benefiting the merchants of all the nations of Europe. "By such means as these," said he, "we shall make the name of Englishman as great as that of Roman was in Rome's most palmy days." And as he predicted, so it was. Under him the weak and oppressed of every clime felt that England was truly Christian and chivalric. That the Piedmontese persecutions stopped without the intervention of English arms does not alter the fact that Cromwell conceived it to be England's duty to spend her life and treasure in bettering conditions without the realm. Had not France yielded, the sword would have been drawn from its scabbard.

Nor is it necessary to go as far back in English history as the time of Cromwell to find statesmen who spurn the egoistic conception of national life. Mr. Gladstone—whom, significantly enough, *The Republican* omits from its list of statesmen holding the egoistic idea—never more truly represented the heart and mind of Great Britain than when he was thundering in the ears of the sultan and the rulers of Europe that the price of further inhumanity in Bulgaria and Armenia

would be, or should be, the venting of the wrath of the aroused British lion.

No! The whole drift of the thought and feeling of the age is toward an intensification of the feeling, "We are our brother's keeper." It is futile to plead for community of interest among individuals, towns, cities and States and draw the line at nations, and it is surprising to find so altruistic and keen a journal as *The Republican* asserting otherwise. Not so taught Elisha Mulford, whose conception of the republic was so lofty. Not so taught Charles Sumner, who said, "There can be only one and the same rule, whether in morals or in conduct, for nations and individuals." Not so sings the real poet laureate of the English-speaking race, Kipling, who sees clearly that the British empire is carrying a burden, not jauntily wearing a crown and toying with a scepter, and he rejoices thereat with solemn joy.

The individual often has to seem to lose his life in order to save it—this on authority that none can dispute, the words of Jesus and the facts of human experience—and it is precisely so with nations.

Excess of Clergy

Does any religious denomination today put out the sign, "Ministers Wanted"? The Episcopal Church, at any rate, does not need more priests. Dr. McConnell of Brooklyn in the *Churchman* discusses this matter on the basis of fresh facts. He wrote to every bishop of a diocese or missionary jurisdiction in this country asking if there was a place for a clergyman in every way eligible that would give him \$1,000 a year, with a house for his family of a wife and two children. The man is "about thirty-five years old, a gentleman, a prayer-book Churchman, a good preacher and has been successful in his two previous charges." Fifty-seven bishops replied that there is not and is not likely to be any such opening for such a clergyman. Two bishops replied that there was one vacancy in each diocese, but many candidates were applying for them. Dr. McConnell says:

I have asked every bishop in the church if he knows of any place where a first-rate man with a wife and two children, a man who has been successful, who is a good preacher, a good parish worker, a good citizen and who resigned his last parish for reasons which were perfectly satisfactory, can have a bare living for himself and his family. The reply is that there are just two such places in the American church, and that there are forty men who want each of them.

The reasons for these discouraging conditions for the clergy in the Episcopal Church Dr. McConnell states frankly and discusses forcibly. The first is that a large proportion of the people not members of the church, who twenty years ago helped to support it, have ceased to do so. It is no longer considered necessary to have any connection with the church in order to maintain social standing or moral responsibility. The second reason is that so large a proportion of priests have the high church idea, and lay emphasis on holy days, vestments, ordinances and services which only a small minority of the community desire. People pay for what they want. Men want less of the priest; perhaps they want more of the prophet.

The third reason mentioned is the general adoption of the idea that the church is free, and that attendance on it ought not to be conditioned on paying any fixed sum to support it. The ideal church held before the people during the last twenty-five years is one which lays on them no obligation to sustain it financially. A remedy for this impoverishment of church treasuries which the bishops appear to be considering, but to which Dr. McConnell gives no countenance, is to encourage young clergymen to abstain from marriage. The conditions which he describes are not identical with those in our denomination nor are the reasons for our excess of ministers altogether the same, but no one interested in Congregational churches will fail to find in them food for serious thought.

Rewarding Books

The question last proposed to our readers for discussion afforded no field for the exercise of the imaginative and speculative faculties. We sought to ascertain exactly what profit and inspiration our readers are gaining from their reading. The average person, whether he reads many or few books during the year, seldom stops to gather out of them and incorporate into his nature that which will permanently feed and stimulate him. Our hope was that a habit of more thoughtful reading and of self-analysis after reading would be induced.

The replies as a whole, both those printed and those for which we are unable to find space, show that a gratifyingly large number of persons are finding spiritual food in their reading. Not all drink at the same fountain. What some find in devotional books of the Meyer and Murray type others derive from a bracing biography like that of Henry Drummond or of Tennyson, or from a volume more distinctively theological, like the *Mind of the Master* or *Outlines of Theology*, or from the sound suggestions of a book like *The Investment of Influence*. Certain books to which we should not at once look for spiritual tonic have nevertheless opened incidentally many avenues of approach to the realities at the heart of the universe. That books like *Farthest North*, *Nature for Its Own Sake* and *The Beginnings of New England* have quickened the spiritual pulse, is proof that earnest men writing on large themes can hardly help being the channels of the highest truth.

The increasing number of books relating to social questions is fairly well represented on our list. At the head of them stands the now famous book, *In His Steps*, which no less than eight of our correspondents mentioned as their most rewarding book. Several others cite *The Workers*. But fiction pure and simple and unrelated to social problems evidently does not yield to many in our circle of respondents such returns as lead them to classify it among the sources of the most rewarding literature. One or two standard novels like *Elsie Venner* and *Les Misérables* are mentioned, but the only recent stories to receive eulogies are *The Choir Invisible*, *Quo Vadis*, *The Sowers* and *The Christian*. We are also somewhat surprised that no lover of poetry, or of any of the numerous collections of

verse, has deemed it worth his while to set forth the gains received therefrom.

This array of opinion is of further interest in that it indicates that many old and classic volumes are still reservoirs of hope and inspiration. They have not been crowded to the wall by the flood of popular fiction and by the lighter essays in literature of recent years. When such substantial and enduring volumes as Plato's Republic, Dante's Divine Comedy, the biography of Milton and the Sayings of Marcus Aurelius are brought down from the shelf and read with appreciation, we cannot believe that the best thought of other ages has ceased to influence the modern world.

Other broadsides of replies to questions previously put forth by us have been made the basis of sermons and of prayer meeting talks. Whether or not some such use may be made of these replies, we trust they will lead many to read books to which otherwise their attention would not be called, and that they will serve as incentives to a more discriminating choice of books and to larger profit from their reading. Certainly if a man in the course of five years could gain as much from a dozen of the books cited as these readers apparently have gained, he would have taken no slight step forward in his own intellectual and moral development. He who advised Timothy to give attention to reading would exhort Christians of today to take heed how they make use of so powerful a means of Christian growth as a good book.

A Public Spirited Civilian

By the death last week of Prof. O. C. Marsh of Yale University the scientific world has lost one of its foremost leaders. It is the testimony of Darwin himself that no other man has contributed so much as Professor Marsh towards the demonstration of the doctrine of evolution. The wonderful paleontological collection at Yale, which contains more than a full thousand of specimens of which no other examples are known to exist, and which is a goal of pilgrimage for European scientists in search of knowledge, is chiefly his work. It is mainly the result of his own researches, and will be his lasting monument. He was a great explorer, a great teacher and a great man.

But his fame as a scientist should not be allowed to overshadow his services as a patriotic citizen. Few other men have done as valuable corrective work as his in connection with the abuses of the Indians. His many expeditions into the Far West in search of fossils brought him into personal relations with a number of Indian tribes, and gave him ample opportunities of informing himself thoroughly about the shameful frauds regularly perpetrated upon them by Government officials. With many men this knowledge would have led to nothing. The labor, cost and risk involved in what was hardly less than a personal conflict with the Administration at Washington would have deterred them. But Professor Marsh was not a man of that sort. He recognized his duty and did it.

He made his first notable charges in 1875. He refused to address them to the Interior Department, on the ground that its leading officials were involved in the

scandal. But, when invited to make them before an investigating committee, he did so with such frankness and fullness and with such unimpeachable proofs that it was impossible to ignore or deny them. His victory was so complete that it caused the compulsory resignation of the Secretary of the Interior. This was his most important success of the sort, but not his only victory over the politicians in Congress. They did not forget him and later, once as recently as 1892, they made attacks upon the work of the Geological Survey, especially its illustrated publications, which really were aimed to discredit him. But he proved so conclusively not only the sterling value of the work, but also that much of its cost had been borne by him personally, that they were put to public shame.

Professor Marsh was a fine specimen of the type of man who, without being an agitator, and without going out of his way to look for controversy, recognized and nobly performed the duty of asserting himself for the reform of evil when confronted with it. He furnished an example of honorable, efficient citizenship worthy of the study and imitation of all young men. He demonstrated afresh and more than once what one high-minded, fearless citizen, with right on his side, can do to correct public, and even official, wrongs.

The Crown of Christ's Career

The supreme event in the earthly career of our Lord was his crucifixion. But it did not complete his work upon earth. In a real sense the resurrection was the crown of his career. It was necessary to supplement the crucifixion. Of course his death bewildered and discouraged his followers. They would have been more than human had they not supposed their hopes blasted. The conception of an unfaltering faith, triumphant over every obstacle, which the modern church has learned to entertain, must have been almost, if not actually, impossible to them. They had not behind them centuries of Christian history. They could not look back upon crucifixion and resurrection alike, perceiving their rich and stimulating meaning, their necessity to the symmetrical fullness of our Lord's life work.

When Jesus was crucified and when they saw him buried in the tomb, all must have seemed over to them excepting so far as some of them had a vague, unreasoning, hardly more than instinctive, confidence that somehow, at some time, he would prove that they had not trusted him in vain. But when he rose from the dead he vindicated himself. He demonstrated that the cross with all its anguish had been only a single fact, although the most solemn, in his career. He proved that he was monarch even of death itself, and that his redeeming work not only had not suffered by his crucifixion, but actually had been enriched and made more effectual forever.

Again the resurrection was necessary to complete the revelation of Christian truth. Christ came to teach not merely repentance, forgiveness and salvation, but also immortality. What need of any other lesson upon the subject! His victory over the grave is the victory, as he declared, of every believer. Because he

rose, we shall rise too. Because he lives forever we shall live forever, and but for his resurrection the world never would have been convinced of the solemn and glorious truth of immortality as it now is.

The resurrection, also, was essential to inspire the church, and in respect to not merely its faith, but also its aggressiveness. It was no longer a conquered and despondent but a victorious, hopeful body of believers which encircled our Lord. It was not yet as triumphant or as assured of the prevalence of the gospel among men as it afterwards became. It was not without forewarnings of the terrible trials surely to be undergone, which, by scattering the seed of truth throughout the world, should stimulate instead of hindering its advance. Yet it was a church uplifted and encouraged, assured that its faith rested upon solid foundations, knowing as it had not known before in whom it had believed, and therefore inspired for faith, service and endurance as it could not have been otherwise. Truly the resurrection was the crown of Christ's career.

Current History

The Work of Reform in Cuba and Porto Rico

For an illuminating account of the work which the United States has begun to do in Cuba, the article in last week's *Harper's Weekly* on the reconstruction of the Cuban customs service, written by Mr. Matthews, is by far the most rewarding we have seen. How, after reading it, one can regret that we interfered and put an end to the state of affairs which formerly existed is difficult for us to conceive. Postmaster-General Smith has just returned from a survey of conditions in Havana, and he is optimistic about the future. Secretary Alger has just arrived in Havana and, while there, will advise with Governor-General Brooke respecting the withdrawal of the army, most of the volunteer portion of which it is hoped to have out of the island before the first of May.

Governor-General Henry of Porto Rico says that the recent reports from Porto Rico relative to unrest and incipient rebellion have been much exaggerated. The work of organizing the departments of administration proceeds apace, with some friction, of course, owing to partisan jealousies and personal bickerings, but on the whole admirably. One cannot read the orders of state issued by General Henry—orders affecting taxation, purchase of property and its transfer and the like—without being impressed with the all-around ability of the man and our good fortune in having him where he is, empowered with the authority of the soldier, yet doing his best work through gifts that a civilian is supposed to have a monopoly of. One of the significant features of recent Porto Rican history is the rise and formal organization of a Republican party pledging fidelity to the American flag, favoring manhood suffrage, public schools supported by general taxation, free trade with the United States, a gold currency basis and the American judiciary system.

General Miles's Visit to Massachusetts

General Miles, head of the American army nominally, but really only partially

so, owing to the absurd laws governing the matter which make the civilian Secretary of War omnipotent where he ought to be most humble, has been visiting in Massachusetts—his native State—during the past week. He has been given to understand in an unmistakable way that the people of Massachusetts, from Governor Wocott and President Eliot of Harvard University down to the humblest wage-earner, not only have great respect for his attainments and military record, but genuine regard and affection for him because of his service in exposing the incapacity and fatuity of the War Department officials, who made the campaign in Cuba so disastrous to the health and life of our soldiers and so damaging to our national prestige. The people of Massachusetts like men who fear none, be they ever so high in station, and who denounce incompetency and stupidity wherever they see it. Every day's testimony taken by the Beef Inquiry Military Commission confirms General Miles's charges and justifies his apparent insubordination and revolt against Secretary Alger. It now seems probable that Commissary-General

have set it on fire, and in this way several towns of some size, Malobon among others, have been wiped out. The failure of the attempt of the American forces to hem in and crush the Tagals with one blow has enabled them to retreat toward Malolos where a final stand will probably be made. Should the American victory there be decisive, then guerrilla war will probably follow for an indefinite time. Manila is quiet and orderly under the strict guard of the American soldiery. But even here the tension is keen and wearing, owing to the treacherous character of the inhabitants, and their likelihood of stabbing you with one hand while caressing you with the other.

Canada and the United States

The opening of the Canadian Parliament has furnished the Conservative opposition with an opportunity to attack the Liberal ministry for its record as a party in power, and the bitterness of Sir Charles Tupper's attack on Premier Laurier has been surprising and unprecedented in the history of Canadian politics. The facts brought out in the controversy are suggestive, inasmuch as they show that how-

ever much Canada a few years ago may have desired reciprocity of trade between herself and us, she is not so eager for it now. Markets for her products and goods have been found elsewhere. On the other hand, the Canadian tariff does not prevent her from getting what she needs from us as cheaply as she can get it elsewhere, grade for grade. Sir Richard Cartwright, one of the Canadian representatives on the commission which has recently been considering the problems at issue between the two countries, asserted last week in debate at Ottawa

the matter of the Alaskan boundary line, was the only obstacle to a unanimous report of the joint commission which would have commended itself to the people of both nations. As it is now the Alaskan boundary question is unsettled, and the situation near the boundary line grows more critical as the days go on, owing to the vexatious tariff restrictions imposed and the comparatively lawless character of the miners and traders on the ground. Canadian Liberals last week, in the course of the debate, taunted the Conservatives with responsibility for the weakness of the Canadian claim in this matter, inasmuch as for years they, when in office, failed to grapple with the issue, and thus permitted the Americans to gain a quasi title through occupation.

The Partition of North Africa

Great Britain and France came to terms last week over their territorial aspirations in North Africa, and thus passes away another cloud on the horizon threatening the peace of Europe. With Germany and Great Britain acting under a complete understanding as to the future partition of Portuguese territory in southeast Africa, and Great Britain and France now in agreement as to North Africa, that continent as the arena for European rivalry seems to be foreordained to a strife which will be exclusively commercial. France, by the terms of this agreement, gains the larger territorial area but the less valuable markets, and she labors also under the disadvantage of having still to conquer the warlike tribes which inhabit it. Great Britain retains unquestioned control of the Nile valley, the Soudan, and all territory—broadly speaking—east of a line drawn from the center of the north African coast of the Mediterranean to the Congo Free State, and France is free to expand as far westward as she can up to the boundaries of the territories of Great Britain on the Atlantic coast and lower Niger.

Perishing Chinese

Citizens of the United States residing in Che Foo, China, through our consul, Mr. Fowler, appeal to the people of this favored land to come to the rescue of the millions in China who are starving, owing to the destruction of their homes and crops by the overflow of the Yellow River. Two million people are said to be without food, and any visible supply of it during the approaching season of inclement weather. Seed for the next season's crops is lacking, and terrible destitution and plague stare the people in the face. Merchants and residents on the Pacific coast are urgently urged to contribute supplies, especially corn, and send it on a steamer to the famine district, where it will be distributed by an American committee guaranteeing fair distribution. The petitioners point out that this is not only an act of humanity but may be an act of wisest trade policy, introducing to the vast Chinese population a food staple supply of which they now are in ignorance but for which there would be a legitimate demand later, and proving to them, at a time when they are bewildered by the claims of European Powers for territory, that there is one Power which gives and does not take. The petitioners also ask for money, and pledge a strict accounting for the same. They reckon on the co-operation of the 118 adult missionaries



Eagan will be tried again and, we hope, this time punished as he deserves to be. Meantime what of Secretary Alger! How much longer must he be an incubus on the Administration?

The Struggle in the Philippines

After another proclamation by the Peace Commission, setting forth the animus of the United States and its purposes Philipineward, and after a formal demand for a cessation of conflict and a surrender, made by General Otis, neither of which met with any response on the part of the Tagal chiefs, the American forces, under Generals Macarthur and Wheaton, on the 25th advanced northward toward Malolos, Aguinaldo's headquarters, determined if possible to capture him and strike a crushing blow which would put an end to the war before the rainy season sets in. The fighting has continued since that time with little intermission. The resistance of the Tagals has been stubborn, and the losses on both sides very severe. Through swamps and jungles the American forces have been compelled to fight their way, doing it with a dash and precision that has been admirable, and driving the strongly intrenched natives before them. Where the latter could not maintain a position and hold a city they

that the reason that commission failed to agree upon a report was not because the commissioners could not agree upon a solution that was fair, but because the American commissioners could not pledge that the Senate would ratify the concessions they were willing to make. Sir Richard proceeded to animadvert upon the infelicities of a constitution which compels all treaties to be ratified by a two-thirds majority, and severely criticised the political system which puts it in the power of a coterie of men from a few States, whose particular industries or interests are supposedly to be affected detrimentally, to stand in the way of an understanding which on the whole will be beneficial to the nation.

There is much truth in this criticism, and we shall feel it more and more as we proceed on our career of more intimate dealings with foreign Powers and have more frequent collisions over trade with nations whose responsible ministers have no such clog on their actions as this provision of our Constitution imposes. But in this particular case we doubt whether Sir Richard has told all the truth about the disagreement of the commission. We have it on good authority that the stubbornness of the late Baron Herschell on

who labor in the Shan Tung province. Native generosity has not been lacking, but the limit of help from this quarter is soon reached, and the eyes of the needy turn toward the rich republic.

NOTES

The city of Gothenburg, Sweden, is about to erect a monument in memory of John Ericsson, the famous Swedish-American inventor.

Ten Negroes were lynched in Arkansas and Mississippi last week. They were not charged with any crime, save that of alleged participation in a race conflict in which whites were quite as guilty as the blacks.

Lord Kitchener admits that the tomb of the Mahdi was destroyed by the British troops after the battle of Omdurman, and by his express orders, as he did not wish to have it longer serve as a Mecca for devout but fanatical dervishes.

Wisconsin University seems to have a remarkable inventor on its faculty, Prof. R. W. Wood. Within a month he has announced successful devices for thawing out frozen water pipes by electricity, for photographing colors by a new system, and for photographing sound waves.

Mr. Conger, our minister at Peking, has been instructed to inform the Chinese Government that the United States will insist upon fair treatment of its citizens at Shanghai, and that any concession in the matter of territorial rights for trade and residence purposes granted to France or any other nation must be granted to us.

The situation in Samoa is still strained, and talk of partition is revived. Germany wishes us to withdraw Chief-Justice Chambers, but independent investigations of his conduct made by American and British naval officials agree in indorsing the validity of all his acts, and it is not likely that Germany's request will be granted.

The inhabitants of four provinces in Russia along the Volga are suffering a most terrible famine, of which even the government as yet hardly realizes the scope and intensity, much less pretends to relieve through any such system of official or individual aid as Great Britain can apply when plague and famine appear in India.

Cecil Rhodes failed to get much in Germany in the way of official recognition. Neither did he succeed in inducing German capitalists to invest in the projected African railways. Returning to Great Britain he finds Sir Michael Hicks Beach, chancellor of the exchequer, standing in the way of any official British recognition of his schemes or any loan of public funds. "The state of the treasury does not warrant it," says the chancellor.

The dispute between the rival factions of the New York Democracy over the forthcoming banquet on Jefferson's birthday—as to whether attendance shall cost \$1 or \$10, or whether lines shall be drawn on conformity or nonconformity to the Chicago platform—is one that betrays the divided state of the Democratic party. Significantly enough a demand from the South has arisen for the nomination of Mr. Olney, ex-Secretary of State, but he is probably too much of an expansionist and too little of a silverite to satisfy the rank and file.

One of the Free Church presbyteries of Scotland last week passed resolutions condemning Queen Victoria for traveling to France so as to arrive on a Sunday, which act, says the presbytery, "grieves every enlightened Christian and will have a pernicious influence upon the giddy, godless French." The proposed Sunday editions of the *London Mail* and the *Telegraph* have been the theme of discussion in the House of Commons, and Mr. Balfour has announced that the Ministry does not intend to interfere in the matter. The British religious press is aroused to the danger which threatens.

Professor Delbrück, who fills the chair of history in the university of Berlin, has been reprimanded and fined 500 marks for daring, some months ago, to write, in a scholarly journal which he edits, that the recent decree of the German Government in expelling Danes from Schleswig-Holstein was "a disgraceful intolerance, unworthy of nineteenth century civilization and opposed to all precedents of international law." The authorities hardly dared to remove him from his post or imprison him, but they have made him feel the iron heel of that incarnation of mediæval self-sufficiency who sits on the throne of the Hohenzollerns.

The hearing on the bill proposing to allow pools to be sold at races of agricultural fairs, and of associations of road-horse drivers, and at parks owned by the national association of trotting parks was given before the joint judiciary committee on March 22. The counsel for the petitioners appeared without support, and professed his willingness to ask that the bill be referred to the next legislature. About a dozen remonstrants were present, some of them from distant parts of the State. As the desire for reference to the next legislature came from those who wanted to overturn the present law against gambling, it was not opposed by the remonstrants, and was so referred for now the fourth time. The singular feature of the matter is the persistence of the desire that the State should tolerate gambling at races. Any neglect on the part of those who seek to uphold the present law would allow the change to be made and permit gambling to come in upon us like a flood.

In Brief

The risen Christ not only lives, he is the giver of life.

The Easter triumph struck the first keynote of all Christian song.

Out of man's despair came hope; out of his deepest sorrow everlasting joy.

The risen Lord is risen for our justification, and therefore for our faith and peace.

It was not divinity that rose from the dead, but humanity, the first fruits of mankind.

Blessed are they that fear no Sabbath storm, for they shall be a comfort to the ministry.

We shall announce next week the question for the next "Best Answers" contest. Meantime this week's broadside will furnish food for thought.

Those interested in the Negro problem will profit by a reading of the matter in this issue which deals with the somewhat remarkable meetings held in Boston and Cambridge last week in the interests of Atlanta University and Tuskegee.

Mr. Bryan's "crown of thorns" speech showed that he was not above using sacred themes for personal and partisan ends, and he has just erred again similarly by saying, "What the Lord's supper is to the Christian, so a Jefferson banquet is to a Democrat."

One person who sent in an answer to our question what has been your most rewarding book declared that his own scrap-book had proved of most value to him. He is evidently an adept with the scissors. Possibly he is the fortunate possessor of one of the Corner scrap-books.

It is too strong a statement to say, as Rev. Dr. Robertson recently has declared in a letter to *The Christian*, that "the papal church offers to its followers not salvation from sin but salvation in sin." But there can be little doubt that thousands of its adherents so understand its offer.

The General Synod of the Reformed Church in America at its next meeting is to elect two

professors for its theological seminary at New Brunswick, N. J. The organ of the denomination, *The Christian Intelligencer*, intimates, what surely must occur to all disinterested persons, that this method of choosing professors by a large delegated body is far from an ideal one.

The municipal authorities of Odessa, in southern Russia, have decided to found three Sunday schools to commemorate the czar's peace manifesto. If that example were widely and wisely enough followed, it would do much to secure what the czar desires. Such a work is practicable in any country, with or without government aid.

The remarkable Moravian Easter festival at Bethlehem has been a frequent theme for newspaper and magazine articles, but much that has been written concerning this interesting people is not reliable. The description, in this issue, of the quaint Easter customs is from the pen of a resident among them for twenty years and a member of the Moravian Historical Society.

No recent article in our paper has received more favorable comment than Rev. C. O. Day's vivid description of Rudyard Kipling in his Brattleboro home, published in our issue of March 16. Portions of it have been reprinted in prominent papers, and the article entire was read before the University Club of one of our Western cities. The author has also received many private letters of appreciation.

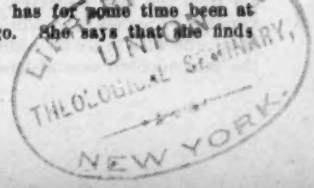
The Salvation Army called last week Self-denial Week, and they not only called it that but forewent many a comfort and necessity as well. What they saved on car fares and food and dress they devoted to the spread of Christ's kingdom throughout the world. We may not imitate their method, but there is no escape from the principle and the obligation of self-denial, and if we face it squarely every week will be "self-denial week."

The death of Rev. Dr. James O. Murray, dean of Princeton University since 1883, removes one who graduated from Andover Seminary in 1854 and held pastorates in Congregational churches in South Danvers and Cambridgeport, Mass. To Princetonians of the past two decades he has been a well-known and beloved teacher, and to readers of our best quarterlies and monthlies his many contributions on literary themes have made him a profitable guide.

Never was the true inwardness of alleged Spiritualistic revelations more clearly revealed than it was in Washington last week, when, at a *séance* held the evening of the day that Hon. John Sherman was erroneously reported as dead, his spirit was said to be seen hovering about the cabinet, making known his likings as a resident of the spirit world, and requesting that the "medium" deliver messages of affection to his bereaved relatives. Some people do like to be fooled.

Sec. J. L. Barton, in one of his lectures on Foreign Missions at Bangor Seminary last week, reported elsewhere, gave statistical proof that if it were not for the missionary enterprise of the churches of our denomination we should be nearly a dying body. Compare the average of additions by confession to churches planted by the American Board last year, the A. M. A. and the Home Missionary Society and ask why it is that the rate of increase at home falls so far below the record on mission fields.

Countess Schimmelman, a representative of one of the oldest of Danish families, whose Christian work among the Baltic seamen has made her well known in Western Europe, has been working among the sailors and wharfen of several of the Canadian cities and in Detroit, and has for some time been at work in Chicago. She says that she finds



about as many destitute in America as in Germany and other European countries, and far more destitution in Chicago than in London. She does not take kindly to our system of associated charity investigation, and thinks our great fault as a people is our love of system and theory.

The most prominent or notorious citizen of a city is by no means its most useful citizen always. Theodore Roosevelt, who is a good judge of men and their civic worth, said last week that the two men New York City could least afford to lose now were Jacob A. Rills and Arthur von Briesen. The one is a Dane, who makes his living as a police station reporter and spends his spare time in studying civic conditions and exposing corruption and indecency wherever he finds it. The other—who is he? We confess we do not know, save that he is a German. But Governor Roosevelt says that he is a priceless citizen. Which is more than can be said of Mr. Croker.

The Easter joy engenders sympathy with the human family. An expression of it has just been given by students in a Massachusetts woman's college. The interest arose with a few sophomores, who were working up a forensic justifying the college settlement movement. Uniting with other interested members of the college they purchased nearly 200 "Perry pictures" and sent them to different settlements in New York and Boston. The pictures range in subject from Landseer's dogs and Rosa Bonheur's horses to the beautiful mother love of the Madonna of the Chair. Such a gift would certainly be welcomed at this or any other time in children's homes, hospitals and similar institutions.

Having committed itself to the effort to plant three schools at favorable points in Porto Rico, the American Missionary Association is making strenuous endeavors to secure the necessary funds in order that the educational work may begin as soon as next October. It is to be understood that the amount of money necessary for this work, \$10,000, is to be raised as an extra contribution. Already a gratifying response is being made and between one and two thousand dollars have been pledged. Secretary Beard spoke at the Pilgrim Church in Cambridge last Sunday evening, and he and his colleagues are planning to hold mass meetings in Boston, Worcester, Providence and other New England cities with a view to crystallizing the interest into practical form already manifest. Certainly here is a splendid chance to attest the genuineness of our missionary impulses toward our new possessions.

Touching and beautiful are the numerous tributes to the late Dr. Strieby on the part of newspapers, organizations and individuals out of fond remembrances of his fifty-seven years of ministerial work and his thirty-five years' service of the A. M. A. The several missionary bodies of our denomination, whose headquarters are in the United Charities Building, New York, have passed appropriate resolutions, and no less adequate is the tribute of the Clerical Union, New York. This, in extending sympathy to the Belleville Avenue Church of Newark, of which he was a member, remarks upon the constant source of strength which his presence there has been. This latter point is certainly worth noting, and we believe that it is characteristic of our secretaries as a class. Forced to be away a large part of the time from their home churches, they are always ready to offer such help in the meetings and in the activities of the church as falls within their power.

Both those who give to Western colleges and those who solicit in their behalf should read attentively the official statement on page 478 from the new secretary. The fair and sensible policy outlined will commend itself to all who wish to see the educational work of the denomination administered with wisdom

and enterprise. As respects the special case of Sheridan College, with regard to which we have spoken adversely, it will be seen that the society, though appreciating, as do we, the devotion of its backers, is not ready to indorse its attempt to raise money for its endowment here in the East. If the ardent young president, who has sacrificed much for the sake of the institution, can raise hereabouts the few hundred dollars due to his teachers, we should share the satisfaction which would be felt in Sheridan over the discharge of a just obligation. Every kindly disposed person might wish to see those teachers relieved, but a gift of this sort ought not to be construed as an indorsement of the institution.

In and Around New York

Dr. Hall's Successor

If the congregation of the Fifth Avenue Presbyterian Church, at its meeting, April 5, ratifies the unanimous choice of the committee of the whole, made up of representatives from session, trustees and congregation, the successor to the late Dr. John Hall will probably be Rev. Alexander Connell, now pastor of the Regent Square Presbyterian Church, London. An element in the church has felt that it would be better to call an American, and this element was deferred to last fall when Mr. Connell was under consideration. It agreed upon the American minister to be presented, and those who favored Mr. Connell acquiesced. The man chosen was Dr. J. W. Chapman of Philadelphia. When approached on the subject he expressed unwillingness to be considered, and has since practically accepted a call to the Fourth Church in this city. The American party, after this one effort, withdrew its objection to a foreigner, and the decision in favor of Mr. Connell was unanimous. Mr. Connell's acceptance seems a foregone conclusion, both from what he said while here last autumn on his way to India and from an opinion cabled here as being held by the Regent Square session, which appears to calculate upon releasing him. Mr. Connell is from Argyleshire, in Scotland, and was born in 1866. He is a graduate of the University of Edinburgh, and was licensed as a preacher by the Free Church Presbytery of Fort William, Scotland, in 1890. He became at once an assistant at Westbourne Grove Presbyterian Church, London, and late in 1893 succeeded Rev. John McNeill as pastor of Regent Square Church. Three years ago he was placed upon the foreign mission committee of the English Presbyterians, and it is in connection with this committee that he is just completing a tour of the world, after inspecting missions in China and India. He preached at the Fifth Avenue Church last fall while in this city on his way to India.

The Czar Upheld

At the suggestion of the officers of the Federation of Churches and Christian Workers some of the clergymen of the city agreed to make mention of the czar's peace proposals at the earliest possible date. Accordingly at the Monday meetings of ministers last week the Congregationalists, Methodists and Presbyterians passed resolutions commending the action of the czar, and agreeing to refer to it in their sermons last Sunday. Other denominations did not desire to divert from the customary recognition of one of the most important events of the church year—Palm Sunday. They were willing, however, to take notice of it later. Some opposition appeared at first against the proposed resolutions. Some ministers contended that the peace proposal was a huge joke. Others thought that no action should be taken until General Otis had captured Aginaldo. In no case did the opposition, however, prevent the passage of the resolutions. All were equally anxious for peace. Of the several meetings held last Sunday probably the one at Broadway Tabernacle was as largely attended as any. Dr. Jefferson presided. Prof.

George Yuntun, the first speaker, indorsed the czar's action from a historical, geographical and economic standpoint. Dr. Charles L. Thompson, secretary of the Presbyterian Home Board, enthusiastically pointed out the future of our country and the world and that the peace proposal was the signal of a closer international bond. Several other similar meetings will follow to arouse the people, if possible, to the scope and important significance of the conference to be held in The Hague in May. The Week of Prayer will be observed at the Tabernacle this week, when Dr. Jefferson will deliver a series of sermons on the last days of Jesus.

A Uniform Prayer Meeting Night

The Manhattan-Brooklyn Conference has sent, through Secretary Porter, its reasons for favoring a uniform prayer meeting night to all of the churches of Brooklyn. The conference favors Wednesday night, but gives reasons for a uniform night only. These reasons are to bring Brooklyn into uniformity with Manhattan; to make a midweek meeting on which may come directly an influence from the Sunday preceding, and from which may proceed such an influence to that which follows; to avoid an evening most convenient for social purposes to young people, namely Friday; and to afford pastors freer use of Friday evenings in preparation for Sunday. Methodists and Presbyterians of Brooklyn already use Wednesday evenings; Congregationalists, Baptists and Reformed Fridays. Dr. Storrs's church is an exception, however, for some years since it changed to Wednesday. Drs. Storrs, Meredith, Ingersoll, Lyman, Kent and McLeod are known to favor the change.

High Prices for Lilies

Easter lilies come from Bermuda in years when Easter waits for them to bud and be shipped here. Then churches east of Pittsburgh may be supplied with buds shipped from the islands when green. Allowing for all failures and transportation charges, blossoms can be had at from six to ten cents each, as against forty to seventy-five cents each when purchased from home florists. The Bermuda grower has not yet seen the necessity of catering to the bud trade. When he does he will be able to hold back or hurry forward his season, and Boston, New York and all American seaboard churches be permitted to save one-half to three-fourths on their Easter flower bill. This year the Bermuda season is late and Easter comes early. Hence, only a few buds are ready for distribution for next Sunday, not enough to affect the regular bulb trade in the smallest degree. Churches, therefore, are paying high prices for lilies, the home market not being overstocked and florists being aware that the newspapers report that good times are here.

To Be Put on a Legal Basis

A bill to incorporate the Salvation Army is now before the legislature. Heretofore the army has been upon a pure military basis, the head of which is in London. Incorporation of the American army has long been urged upon General Booth. It is said, both by contributing Americans and by Ballington Booth, but until now the suggestion has always been repelled. Some thought that the defection of his son, and the organization by the latter of an army under another name but upon an American basis would bring General Booth's consent, but the straw that broke the back of his objection seems to have been a revolt in the Salvation Army in India, which resulted in a branch there very like the Volunteers here. Contributors to the army, where they give any large sums, will now be able to learn what becomes of their money. There is no disposition to question the honesty of the army's administration, but the fact remains that its money affairs have always been managed with an uncertainty that in any other organization would beget suspicion. CAMP.

The Easter Festival at Bethlehem, Pennsylvania

The Unique and Impressive Way in Which the Moravians Celebrate the Resurrection

BY GEORGE W. HALLIWELL

By thy griefs and sorrows,
By thy prayers and tears,
By thy having been despised and rejected,
By thy agony and bloody sweat,
By thy bonds and scourgings,
By thy crown of thorns,
By thy cross and passion,
By thy sacred wounds and precious blood,
By thy dying words,
By thy atoning death,
By thy rest in the grave,
By thy glorious resurrection and ascension,
Bless and comfort us gracious
Lord and God.

—From the Moravian Litany.

Beautiful for situation, nestled among the hills of eastern Pennsylvania, stands the picturesque old town of Bethlehem, founded in 1741 by a small band of pious Moravians who came to America with hearts burning with the desire to propagate the gospel among the Indians. Every member of the little community was pledged to devote his time and talents in whatever direction they could best be applied for the spread of the gospel. With this end in view the inhabitants were divided into two grand divisions, the Pilgrims and the Economy. The missionaries and ministers who went up and down the colonies and out on the frontiers preaching the evangel composed the Pilgrims. They were supported by those who stayed at home and formed the Economy, a communal arrangement the members of which were divided into these classes, called choirs: the married men, the married women, the single brethren, the single sisters, the widows, the boys, the girls and the little children. Each choir dwelt in a large, separate house.

These sturdy old stone choir houses, more than a century and a half old, still stand and show no signs of the flight of time. Their massive stone walls and buttresses, their high peaked roofs, broken with double rows of dormer windows, their long, low halls floored with ancient red tiles are one of the charms of this quaint town. In the early days the choir to which a female belonged could be told at a glance by the color of the ribbons she wore in her white cap as tie strings. The married women wore blue, the single sisters pink, the widows white, the girls crimson and the little children scarlet.

Though the communal life was long ago abandoned, and though the Moravians now dwell and dress like other Protestants, many of their quaint customs and festivals still obtain. The congregation is still divided into choirs, and annually each choir has its love feast in the church, at which time, while the service, which is

mainly choral, is still in progress, "sisters" carrying large baskets filled with buns and "brethren" bearing large trays containing mugs of delicious hot coffee enter the church and serve all present. These love feasts are held in imitation of the primitive *agape*.

The trombone choir is a distinctive feature of the congregation. On festal days it mounts to the steeple of the church and sends forth over the town the glad announcement of some feast. But its duties are not all joyous, for when any member of the congregation dies it repairs to the belfry, and by the sweet, sad harmony of an old German choral tune, set to the hymn O, Sacred Head Now Wounded, the death is announced. Then all conversation stops; the workman at his toil, the merchant in his shop, the

brief prelude is hushed into silence by the majestic vocal harmony that rises and grows and deepens, gathering power until one is minded of the words of St. John: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying Alleluia, for the Lord God omnipotent reigneth."

The music throughout the week is grand beyond description. The sublime old hymns as they are sung by the assembled thousands in full harmony are a revelation to many of the strangers who come from all parts of the country to attend these meetings. The service on the afternoon of Good Friday is very solemn. The history of the crucifixion is then read. At one pause in the narrative the assembly sings this choral:

Around you cross the throng
I see,
Mocking the sufferer's
groan;
Yet still my voice it seems
to be,
As if I mocked alone.
'Twas I that shed the sacred
blood,
I nailed him to the tree,
I crucified the Christ of God,
I joined the mockery

At three o'clock the
great bell far aloft in
the steeple tolls the
Saviour's death.
While the vast audi-
ence is bowed in silent
prayer a male quartet
in the loft overhead
sings softly the follow-
ing choral:

Most holy Lord and God,
Holy, almighty God,
Holy and most merciful
Saviour,
Thou eternal God;
Grant that we may never
Lose the comforts from thy
death;
Have mercy, O Lord.

It is set to a Grægo-
rian church melody of the fifteenth cen-
tury of wondrous beauty, and it descends
with the sweetness of a benediction.
Toward the close of the service the fol-
lowing beautiful choral is sung as indi-
cated:

A VOICE

Only one prayer today,
One earnest, tearful plea;
A litany from out the heart,
Have mercy, Lord, on me!

CHOIR

Because of Jesus' cross
And that unfathomed sea,
The crimson tide which saves the world,
Have mercy, Lord, on me!

ALL

No other name than his,
My hope, my help may be;
O, by that one all-saving Name,
Have mercy, Lord, on me!

The service closes with Bach's intensely expressive Crucifixus from the mass in B minor.

On Easter Eve the worshipers again crowd the venerable church at the "Vigils," a service lasting about an hour. The music is particularly beautiful and the



THE GRAVEYARD AT BETHLEHEM

teamster hard by and the laughing children pause and wait for the next tune, for three are played, and the second indicates to what choir the deceased belonged. So as the sacred strains are wafted downward the people, reverently listening, know whether a boy or a girl, a man or a woman, married or single, a widow or widower or an infant has departed.

Quaint and interesting as these customs are none are more beautiful than those that cluster around their celebration of Easter. The festival begins the eve of Palm Sunday and continues through the week that follows. At a series of meetings the Scripture narrative of the incidents of our Lord's passion is read by one of the ministers as far as possible on the anniversaries of the original occurrences. At designated places in the text the reader pauses and the vast congregation of devout worshipers that crowds the great church bursts forth in an appropriate choral set to some grand old German hymn tune. Even the great organ that has established the key by a

sentiment of the hymns inspiring. With joyful confidence the people sing:

The sepulcher is holding
Tonight within its band
The Lord, who holds creation
Within his strong right hand.
Tonight a stone is hiding
From gaze of mortal eye
The Lord, whose glory hideth
The brightness of the sky.

The Life of all is sleeping,
But hell is quaking sore;
And Adam bursts the fetters
Which prisoned him before.
All praise to thee, Lord Jesu,
Whose providence of love
Hath won for us, thy people,
The Sabbath rest above.

A number of the chorals are sung in the German language.

These meetings naturally possess a cumulative power, and the climax is reached at the sunrise service Easter morning in the cemetery, a unique spot that crowns a gently rising hill near the church. Very early in the morning, while it is yet quite dark, the trombone choir goes through the town and awakens those who slumber with the stirring strains of the choral, "Awake, thou that sleepest," or "Hail! All Hail! Victorious Lord and Saviour." Ere long the dark streets of the erstwhile silent town resound to the steps of the people hurrying to the church. It is brilliantly lighted and magnificently decorated. A thousand Easter lilies lift their shining heads and exhale their delicious perfume like sweet incense throughout the vast edifice.

At five o'clock the service begins in the church, which is not able to contain the thousands who assemble. It is not of long duration, and soon the worshipers issue from the great doors and form a procession and wend their way to the cemetery to the measured tones of the trombones. There, guided by the sacristans, they form a large hollow square, in the center of which stand the ministers and choir.

Then the litany for Easter morning, instinct with faith and hope, is read in the gray of early dawn. While the service is in progress rosy shafts of light spring up the eastern sky, the mountain tops glow with marvelous hues, the valleys swim in seas of violet and green. Each minute the heavens grow brighter. In the west the paschal moon fades from sight. The glad songs of the birds are heard on every hand and suddenly, "in a moment," a great flood of golden sunlight bursts over the barrier of the eastern hills, transfiguring all the scene. The concourse sings with ringing voices the grand old hymns that rise like anthems to the praise of Him who is the resurrection and the life. After the bishop pronounces the benediction the vast throng slowly disperses. Many of the strangers linger in the old God's acre, reading the inscriptions on the grave-stones. The stones are of white marble and small in size and are laid flat on the graves. There is not one upright stone in the cemetery. Here the bishop and layman, the white brother and his Indian convert, lie side by side. The men are buried in one section, the women in another.

At 10.30 A. M. the Easter sermon is preached and at 7 P. M. the Easter litany prayed in the church. It is not long after the close of the latter service before the old town is wrapped in sweet and dreamless sleep.

Pilgrim Church, Englewood

This church, Rev. G. R. Wallace, D. D., pastor, is now in the first rank. Within three years it has added 209 persons. Of the slightly more than 1,000 Congregationalists in Englewood, the Pilgrim has 600. It ranks high in its benevolent gifts, and is as earnest as any of its sister churches in its aggressive missionary spirit. Its pastor took the lead in the securing of Dr. J. W. Chapman to conduct the series of revival meetings which have resulted in the conversion of many hundreds and signing of cards by more than 1,000 children and young people. The success of the meetings is due to the careful preparation, to the harmony of the denominations, and to the fact that the gospel was presented in a simple, manly way. The continued large attendance is another proof that where the gospel is thus preached people will gather in large numbers to hear it.

Public Schools Under Fire

At the Ministers' Meeting Rev. Jean Knatz was heard on behalf of the Evangelical Church of France, and the remainder of the time was given to the needs of the public schools as represented by Assistant Superintendent Lane, who has been connected with these schools more than forty years, and by A. H. Nelson, Esq., who has made himself familiar with their condition, and who did not hesitate to say that radical changes are called for. He thinks that there are many incompetent teachers, and that the hue and cry raised against the Educational Commission's report comes from teachers who fear that if it be made the basis of a law they will lose their positions. This report was declared to be one of the most valuable of recent contributions to educational literature. Probably at no distant day there will be legislation which will provide for necessary changes in the management of these schools.

The Hot Campaign

At the Congregational club the subject was the moral issues involved in the present municipal campaign. The speakers were Hon. N. A. Partridge, John H. Hamline and Sigismund Zeisler. There were short addresses also by Edwin Burritt Smith, Esq., Prof. Graham Taylor and Normand S. Patton, Esq. It was admitted by all that the will of the people as to the street railway franchises is sure to be carried out by either of the candidates for mayor, but that the moral issues of the campaign and the enforcement of the civil service laws cannot be safely intrusted to Mayor Harrison or ex-Governor Altgeld. It was made plain that Mr. Harrison has set aside the civil service laws throughout his entire administration, has dismissed men as commissioners who believed in civil service reform and supplied their places with men opposed to it, that he has degraded the police force to a political organization, that in fact in every instance, save in that of street railway franchises, he has shamefully neglected the interests of the city. Mr. Zeisler spoke as a Democrat, the others as members of the Municipal Voters' League and as advocates of civil service reform as the only hope for purity and efficiency in municipal affairs. It looks as if the public would be deceived by the claims made for Mayor Harrison as the people's friend, and as if he would be re-elected by a large majority. Still the registration Tuesday was very large, over 72,000, and with three candidates in addition to the Prohibitionist in the field there is at least a chance for the election of Mr. Carter, the Republican candidate, against whose personal character and qualifications for the mayoralship not a word can be said. No better man than he has been nominated for years.

Volunteers and Salvationists

Gen. Ballington Booth has been in the city looking after his work and speaking several times a day. The success of the Volunteers has been evident. Yet they have not attacked

In and Around Chicago

the Salvationists or in any way interfered with them. The headquarters of the two armies are on the same street and not far from each other. Sunday afternoon Mr. Booth spoke in the Oak Park church and Sunday evening in the First Church of Chicago. His words were eminently appropriate and practical. No one who heard his references to his father and mother in the evening could doubt for a moment his loyalty to their memory or his appreciation of the work which they set on foot and directed. But he spoke hopefully and enthusiastically of the movement of which he and his wife are the soul and of the immense field which they are finding open to cultivation. They are having, he said, gratifying success with prisoners and in reaching respectable working men and bringing them into sympathy with the gospel. Monday evening, while marching at the head of his columns in the vicinity of the headquarters of the Salvation Army, he was taunted with disloyalty to the memory of his mother, and with other epithets made to feel the bitter enmity of some at least who belong to the older organization. So outspoken was the insult that the managers of the Volunteers addressed a letter to Colonel French of the Salvation Army asking for an apology. This Colonel French refuses to give, saying that for what an individual may do he is not responsible, and that inasmuch as the insult was not by official authority he will not recognize it. Undoubtedly it would be better for the Volunteers to take no notice of such affairs, but the officers of the Volunteers here say they have been subject to these taunts and insults so long and so frequently that self-respect prompts them to seek an explanation and an apology. It is a pity that such jealousy of the Volunteers exists and that here in Chicago where there is more than room for both bodies there should be any attempt on the part of the older body to interfere with or question the sincerity of the managers of the younger body.

The Evils of Mormonism

These were never more apparent than now. Rev. J. D. Nutting, for six years a pastor in Salt Lake City, at present a resident of Cleveland, O., is trying to set on foot agencies for removing them. He believes that multitudes of deluded people can be reached through carefully prepared and wisely circulated literature. To enable him to execute his purpose he needs the assistance of Christian people throughout the country. At a recent meeting in Cleveland the representatives of six of the leading denominations of that city indorsed Mr. Nutting's plan of operations and commended him and his work to the public. They ask for generous and immediate gifts, that the work may be pushed without delay.

The Chicago Commons

An appeal from the resident warden, Prof. Graham Taylor, for means to support the work on its present basis and for enlargement says that the settlement in its four and one-half years of service has won the confidence of all classes more rapidly than could have been anticipated, and that through its connection with the Tabernacle Church, the center and other sections of the city, it is taking on a civic and general rather than a local character. An effort is to be made to raise \$50,000 to pay for the property hitherto occupied, and to put it in such shape as to enable the residents to do more and better work. Contributions have hitherto come from more than a thousand persons a year as far apart as the New England coast and the Rocky Mountains. Of the zeal and self-denial of Professor Taylor in carrying forward this movement no one who knows him can doubt.

Chicago, March 25.

FRANKLIN.

It is as self is given up, so a man is holy.—General Gordon.

The Resurrection a Transforming Event*

By Rev. Charles L. Noyes

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.—*John 12: 16.*

We cannot imagine a state of mind more unsuitable for the apostles of a new religion than that in which the disciples of Jesus were left at the moment of his death. Whenever a body of men effect a great change in the life and beliefs of mankind, they do it in virtue of clear ideas and strong convictions. The small group of reformers bring the majority to their side because they are sure of their facts, equally sure of the principles underlying the facts, and do not hesitate a moment as to what is duty in view of these premises. But if one is in doubt as to the facts, or how they are to be interpreted, and what is to be done in view of them, it is safe to say that he cannot bring himself, still less persuade his neighbor, to any decisive action or utterance.

It was in just such a perplexed, undecided, ineffective state of mind that the twelve were left by the earthly career of Jesus. They understood not these things. We should not have in their place. As we read the crowding events, in the midst of which they so hurriedly passed, we unconsciously carry with us the interpretation which the final issue put upon all; but they had as yet no such guidance, and they are at great pains to tell us so. They were indeed brought into a world of new ideas, but they saw them only as the blind man saw men as trees walking. They seem like persons poring over an unsolved problem, eagerly proposing theories only to find them insufficient, always on the eve of solutions which as surely disappoint them. Their allegiance to Christ looks truly noble in the face of these embarrassments. He was too great and good, his words too precious to relinquish, but as to their being able to gain from him any consistent account of himself, any practical program for his nation and the world, they seem at each new development only the farther from that. Now and again an enthusiasm would kindle in the multitude, as some token of Messiahship would fall on the ready fuel of their long-cherished hopes, and the word would pass along, "Is not this Christ?" "It was never so seen in Israel." But no sooner did he hear their acclaim, or perceive a sign that they were about to exalt him as their king, than he vanished from their midst, hushed the rumors of his divine works, shook himself clear of their attachment, repudiated all prospect of open declaration, and so nothing would come of the sudden spring of hope but new perplexities and prolonged waiting. So farred the faithful twelve, seeing the rulers grow hostile, the multitudes fall away, and John Baptist himself, whose voice had first referred them to Jesus, dismayed at the fruitless postponement, sending from his prison to inquire whether Jesus was indeed he that should come.

Still, held to the Master by the spell of his sublime personality, they grope on after him like blindfold men, who know not whither they are going, what they are called to do, who it is they follow, what cup they are to drink and what sort of thrones they are to occupy. They are not yet so far on in the story that they can trace through one of its threads. Each clue that they would follow leads to new confusion. Every assertion is made only to be corrected. When most they feel justified in intervening they are most severely reminded that "they savor not the things that be of God," that "they know not what manner of spirit they are of," that in regard to anything their Lord may do, though they may know hereafter, they know not now. And if, as the result of all their experience and surmising, they have patched together some semblance of a theory, some germ

of a creed, it fades to nothing in the gloom of that darkness which fell on them from the cross.

Imagine them scattered, cowed, dispirited, shamed, desolated, in the night of that awful distress, bitterly and fondly gathering up some few crumbs of precious remembrance out of the ruin of all their faiths and hopes! That blessed companionship—how like a dream it had come and gone. Hardly three years had they known him, only for a few months been accepted into confidence and intimacy, and these, begun humbly and obscurely, had so soon lost their early promise of success and triumph; steadily to the close they had been darkening down into disappointment, trouble, failure, death.

And the very brightening at the last seemed only to deepen the shadow in which all was ended. Their sorrow's crown of sorrow must have been in remembering that one happier moment when there came a gleam of hope. The enthusiasm of the people seems at last carrying the Master with them. He even directs the ass to be brought, and seats himself on the garments they spread for his saddle, and rides over their robes strewn in his way, amid the waving palms and the glad hosannas that tell unto Zion that her King cometh. O, how the weight of trouble begins to lift from their hearts. "He has but been waiting his time. Now he will claim his own." Alas, the storm that had been menacing so long is rolling nearer than they knew. It falls like darkness at midday, and no ray of light is left. There is no resistance, no remonstrance. Not a voice that cried hosanna is raised above the cruel shout, "Crucify him, crucify him." All have forsaken him and fled. No one of the legions of angels forbids the awful deed. His enemies lead, smite, mock him at their will, and not a voice in heaven or earth restrains the wanton shame and cruelty poured upon him. Like an echo of his own words, an awful misgiving rings in their own hearts, "O God, O God, hast thou forsaken him?" O, the sickening dread that creeps up to those Jewish hearts—a dread too awful to be named—that the wrath of man is but working the will of God, who has rejected the pretensions of him who hangs upon the cross.

Let us not forget that we see the Son of God through the events that followed this crucifixion, through the eyes of the apostles after they had been opened, in the light of the glorious dawn which drove before it these fearful shadows. The utmost effort of imagination will not enable us to put ourselves in the place of the twelve before the resurrection, to look through their eyes ere the sequel had illumined all the story, to feel with them how brief, how inconclusive it all was. A few never-to-be-forgotten words buried in their hearts, scenes in which the mercy of heaven seemed to visit earth and heal its sorrows and stanch its wounds, a face full of grace and truth, a life of unutterable beauty—a precious possession of a handful of men and women, cherishing in their hearts a fading memory, a sweet dream of what they had once seen and felt and hoped.

What of all this would have come down to us if nothing had followed that death and farewell? With unfaltering certainty we may answer, "Not one word." For what could the apostles have written, what certainties could they have preached, what core of truth had they around which to gather a church? They could only tell of beginnings uncompleted, hopes unrealized, promises unfulfilled. Even as they sought to give to the world some precious relics of blessed companionship, they could only invite their fellowmen to share their baffling problem, their miserable bewilderment, their painful disappointment.

Let us now turn a few pages of the Bible

and look at these men as we see them in the book of Acts, or hear them in their letters. As Canon Westcott has said, "We cannot but feel that we are looking at the same men, but transfigured by the working of some mighty influence." Yes, these are the same men who have been before our eyes in all the history of the ministry and the sufferings of Jesus—but how changed! They who in the gospels never understand the mission of Christ, never see how to estimate his greatness, though so long time with him still do not know him, are not able to enter into the mind of the Master, never get disentangled from their own notions, blunder when they put a question, are sure to miss the point of the explanation, who, in a word, "understood none of these things, but the sayings were hid from them, and they perceived not the things that were said," whose sorrowful and disappointed verdict, after all was over, was the melancholy concession, "We trusted that this had been he which should have redeemed Israel!"—It is these and no others who are pictured in the opening pages of the Acts sure of themselves and of their cause, unhesitating in their belief as to who Jesus was, able to account to the uttermost for the course and close of his life, ready not only to invite but to command the obedience of the world to him. "These are the same men, with the same characters. Who can mistake them? John, veiling deep thoughts under impressive silence, Cephas, with the same bold energy and impetuous speech."

They have not yet, indeed, solved every detail, or thought out the new truth to its utmost conclusions. O, no, the process is too real, too natural for that! But they doubt no longer, they are perplexed no more. They stand at a new elevation, and all the confused features of the landscape are clearly mapped before them; they see the blind way along which they had been led a clear track to a purposed goal. From the beginning to the end, from the Jordan to the hill of Calvary, all is intelligible, consistent, complete. Words which sounded as enigmas are luminous with meaning, and acts that they had rashly called fatal and foolish are the only right steps to the true glory. Their attachment, which was but the unreasoning instinct of their deeper natures, heroically but vaguely crying, "Let us also go that we may die with him," has become a rational faith, able to furnish a reason for the faith that is in them. Those who knew not what to say or think now speak with assurance; who could hardly follow without stumbling boldly take the lead. Those who when Christ was yet with them wavered in spite of their love, mistook his words, misunderstood his purpose, forsook him at his passion, now after a brief interval court danger in the service of a Master no longer present, proclaim with unfaltering zeal a message hitherto unheard, build up a society in faith on his name, extend to Samaritans and Gentiles the blessings expected for the people of God.

Yes, these men have been changed, a great work has been wrought upon them from without. Some event external to them, independent of them, has lifted them—as the flood the ark to the summit of the mountains—out of their doubt and darkness and cowardice and impotence into new truth, new character, new certainty and new power.

Nor did they first or last or at any time leave men in doubt that this all transforming, illuminating and energizing event was the resurrection of Jesus Christ. They knew without the semblance of a doubt that Jesus Christ was the Son of God, the Saviour of the world, that he died for our sins, that he was living in all the completeness of his personality which they had known so well, that he was with them alway even unto the end of

*Preached in Winter Hill Church, Somerville.

the world, that he was glorified and set down on the right hand of God, that he was to conquer and subject the world to himself, that he should come again to judge the world, that every soul ought to acknowledge him as Saviour and Lord, and this they preached, and this they made men believe from Syria to Spain, and the seal and certification of it all they found in the fact of the resurrection.

Think of them as going forth unsupported by this fact, in the doubting mood, the hazy ideas, the groping bewilderment, in which before the event of Easter morning they were left! In whose name could they set up their banner, what creed propose for acceptance, in what authority claim the obedience of mankind? They could have told a story of a beautiful and beneficent life; they could have added richly to the precepts of truth and life treasured by the spirit; they could have contributed theirs to the tales of wonder-working current among men. But when asked for the ground on which they rested their belief in their Master, they could only mention the impression that his personality had made upon them. When questioned for some reason and method for his miracles, they could give none that set them apart from other marvels. When pressed with the objection that the ignominious death of Jesus was fatal to his superhuman claims, in all honesty they must reply that they were themselves troubled with like misgivings.

Was this a preaching at which Felix would have trembled? Was this an appeal which should convince and convict the thousands at Pentecost? Was this the theme of the eloquence which held philosophers respectfully attentive on Mars Hill? Was this the vision of immortality which wrote hope over the graves of disciples, and enabled them to face martyrdom with courage and good cheer? Ah, no. Felix trembled when he heard of a risen Christ who was to return to judgment. Agrippa was almost persuaded when Paul argued that God could raise the dead. The conclusion of the oration that sifted the hearts of the men of Athens was that "God hath appointed a day in the which he will judge the world in righteousness, by the man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." It was when Peter had said, "This Jesus whom ye have taken and slain, God hath raised up, whereof we all are witnesses," that the great multitude were pricked to their hearts and cried, "Men and brethren, what shall we do?" Stephen moved cheerfully into death, for even before he entered into His presence by faith he saw his risen Saviour sitting on the right hand of God. And if the early Christians wrote no more sad farewells over their lost ones, but brought a gleam of hope into dark catacombs in the words and symbols of promise by which they marked the tombs there, it was because the very gospel which won them to Jesus had taught them "to sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

O, the power, the reach, the fullness, the vitality, the authority of this faith in the risen Son of God. It was not the Lord only who was raised from the dead. His life on earth rose with him. It was lifted into light, not now a suggestion, a fragment, a failure, but a clear, comprehensible, coherent, progressive unity. His person rose likewise, not seen now as man of Nazareth, too good it might be for earth, ever and anon striking off sparks of divinity, victim at last to the fate of all the sons of men, but raised to "newness of life," "declared to be the Son of God with power by the resurrection from the dead." The apostles rose in that resurrection, no more a baffled, frightened, foolish, discouraged few, but confident, clear-sighted, determined, aggressive, authoritative. The Christian creed in its characteristic essential articles rose with the risen Lord. The Christian Church rose that

Easter morning; in the power of the resurrection, the few who lingered in the outskirts or gathered in upper rooms of Jerusalem, or nestled in secluded valleys of Galilee, became a mighty host of all tongues and peoples and nations.

How futile, how impertinent, the criticism that would cancel the resurrection by discrediting its written record. Suppose the record lost, and no account of the event to be found in any gospel, the supreme testimony to the resurrection remains unchanged in the manifold, marvelous and unquestionable effects of the resurrection. We should know it with the same invincible certainty with which we know the fact of the glacial age, of which no contemporary record was possible. There is no evidence like the evidence of results. We may deny more plausibly all the natural incidents of our Lord's life, all his gracious teachings, for they have no evidence but the record of tradition, than we can deny the fundamental, formative, invigorating fact of the resurrection, for on it rest all Christian faith and history, out of it flow the energies that create the life and carry the story. It is not so much the human career that makes the raising intelligible as it is the miracle of the resurrection which makes intelligible the life of our Lord. Here is not, as some would argue, "A solid core of natural facts about which hangs a supernatural vapor." Rather it is the facts of the earthly life that are so broken, few, partial, slight, fleeting, until they crystallize into solidity and symmetry about the master fact of the resurrection. It is by believing in it that disciples first felt the significance of Christ's life on earth, and first acquired that vital faith in him which made them missionaries of a new religion. The effect of the resurrection upon the disciples is the supreme fact to be explained, and any theory, whatever assumption of learning it may display, in whatever charms of literary apparel it may fascinate the reader, that brushes aside the resurrection as some superficial and superfluous incident, the outgrowth of imagination and enthusiasm, and sets itself to draw from the mere human story of Jesus which precedes his death, the motive impulse and shaping principle of the faith of Christianity and its amazing growth, has quarreled with history, has abandoned fact, has forgotten or failed to see the conditions of the problem it set out to solve.

The resurrection of Christ was a transfiguring fact for the first disciples. It changed for them his person, it changed their thought of this world and of the world to come, it changed their purpose and motive in life.

O, that something of that transforming and transfiguring power of the faith of the risen Christ might fall on us, that we might rise out of the dust of defeat, the mist of the doubt, the palsy of weakness, into that illuminating and invigorating faith that sent the apostles forth with burning zeal and resistless assurance. Then we should know in whom we have believed, we should find the cross the power of God unto our salvation, we should feel the sting taken from death and the victory from the grave. We should speak for Christ with Pentecostal efficacy. We should trample temptation under our feet. We should bear our sorrows, knowing that we have the sympathy of him who is with us always. We should live and serve according to the precept and life of him by whom God will judge all men, whereof he hath given us assurance, in that he hath raised him from the dead.

However much people may differ in details about the proper manner of keeping the Sabbath, it certainly seems as if all right-minded citizens, whether professing Christians or not, must indorse the recent protest of the New England Sabbath Protective League against a Negro minstrel concert in the Boston Theater on Sunday. We are glad to know that the authorities of the Roman Catholic Church

in this diocese are heartily agreed with Protestant ministers in regard to this particular matter, and also as to the general subject of Sabbath-keeping.

The Bond Lectures at Bangor Seminary

These are being given by Sec. J. L. Barton of the A. B. C. F. M. on The Theory and Practice of Missions. Three were given last week, and the remaining five will be delivered during the first two weeks of April. The opening lecture discussed The Missionary Idea Essential to the Life of the Church. It is the assumption that it is the duty and privilege of every Christian to preach or cause to be preached the gospel to everybody else. Historically it permeates the New Testament and is co-existent with the church. If Christianity be not a missionary religion for all, it is a failure and its Founder an impostor. Without the missionary idea the history of Christianity would have been very short and very local. But Christians numbered at the close of the first century 500,000, in the third 2,000,000, in the tenth 50,000,000, in the fifteenth 100,000,000 and today 500,000,000. But many of our churches do not deem the missionary idea essential. They view it as a matter of finance, to be decided by church officials whether the church shall participate in missions, and reckon whatever is saved from missionary contributions as added to the assets and strength of the church. As well might church officials decide which commandment of the moral law should be binding on the church. No church and no Christian out of accord with the missionary idea can sustain spiritual life, for they are in open rebellion against Christ's commands. A church which repudiates its obligations to the world has become a mutual improvement club and can no more claim the favor of God than a baseball club. When a church uses for home expenses \$12,000 and gives less than \$225 for the conversion of the world it stinketh, and the stone ought not to be removed except by Christ's order.

Missionary churches increase much more rapidly than the parent organizations. Last year the churches under the A. B. C. F. M. added an average of ten members each, under the A. M. A. nine, under the C. H. M. S. four, while all the strong, self-supporting churches averaged 1.7 each, barely holding their own. It is the missionary idea that keeps Christianity alive in the churches, for unselfishness is of the essence of Christianity, fundamental and unique. The reaction of missionary activity on the life of the church is worth far more than it costs. The church cannot continue to live except as she attempts the conversion of the world.

The second lecture sketched Congregational foreign missionary work and was a graphic account of the Board's activities, describing the mission as a unit of administration and the 463 native churches, whose 45,000 members contributed \$119,000 last year; also the educational plant, with 57,000 pupils, and the medical, industrial and literary work. A hundred million souls in foreign lands are our wards.

The third lecture described Congregational home missions. The early pastors, like Elder Cushman and John Elliot, were also missionaries to the Indians. When the Indians receded the pastors had leave of absence to visit them. Then came the State missionary societies, and finally that of New York became the American Home Missionary Society. In response to special demands arose the American Missionary Association, the Church Building Society, the Sunday School and Publishing Society, the American Education Society and the Ministerial Relief Fund. All three lectures were of great interest, but disproportionate space is devoted to the first because its lesson is so important. C. J. H.

The Most Rewarding Book

"BEST ANSWERS." IV.

To the question, What is the most rewarding book which you have read during the last year, and why? we have received a large number of replies, representing all sections of the country and all types of readers. In selecting the ones herewith printed we have sought to be influenced, not by the relative rank of the book cited, but by the vigor and literary skill with which a respondent sets forth the profit derived from its perusal. Several excellent replies we were obliged to put one side on account of their exceeding the assigned limit of 200 words. Mr. W. I. Fletcher, the librarian of Amherst College, who has passed judgment upon these printed answers, selects as the best that sent by Rev. E. O. Dyer of Sharon, Ct., and as the second best the one written by Rev. G. R. Dickinson of Zanesville, O. Honorable mention is made of the replies furnished by "W. D."; "C. E. B."; and "D. B."

THE PILGRIMS IN THEIR THREE HOMES

I regard William Elliot Griffis's *Pilgrims in Their Three Homes* as the most suggestive and valuable book read during the past year. It led me to read his *Brave Little Holland*. These volumes, while compact, are founded on original work by a competent scholar. The pleasure and profit arise among other things from the strong portraiture of English and Dutch, the delightful researches concerning the changes of family names of Dutch settling in northeast England, the names taken by the English in Holland, the strengthening of the evidence of our great debt as a church and as a nation to Holland, the refreshing of the memory concerning the debt of the nation to other heroic bands which came to our shores, the growing conviction that not only from the written word, but also from the guiding hand, new light breaks forth, the growth of evidence that history is something more than a record of successive dynasties of wars and royal politics, that the life of the people contains the promise and potency of the things that are to be. J. D. M.

NATURE FOR ITS OWN SAKE

A rich and rare source of enjoyment is opened for all who love the works of the Creator in Professor Van Dyke's *Nature for Its Own Sake*. He follows out the details of its workings in a most wonderful way—the changing lights on sea and land, in sky and cloud, the advancing of plants and flowers and trees, the hills and valleys, are all studied in such an inspiring, refreshing and spiritualizing way, and so beautifully written in pure English, not too scientific, but so as to bring God very near to the soul's consciousness and make it rejoice to say, "This God is our God," my God, "forever and ever. He will be our guide," my guide. He will plan for me all the details of my life, "even unto death." H. M. D.

THE BEGINNINGS OF NEW ENGLAND

The Beginnings of New England, by John Fiske. (1) Because of the genuine delight taken in the mere reading. The author's felicitous style, his firm, confident touch, growing out of his mastery of the subject, his keen sense of historical perspective and his sympathetic appreciation of the meaning of the mighty movements which had their origin in New England make the book a work of art that rewards as any masterpiece rewards. (2) Because more than any other book it took me outside of my usual field of reading and thinking, which chances to be theological, and so freshened the mind, while at the same time it furnished abundant material and stimulus for the ordinary mental processes. (3) Because the book made me see with clearer vision the fashioning, directing hand of an all-wise Providence in that historic period, strengthened also my faith in the sure guidance of the same Providence in all history, and helped me, in the strange movements in our national life of the year, to have a calmer confidence that the mighty hand of God which shaped the beginnings of New England is still shaping the destinies of New England's descendants. J. F. T.

THE CHOIR INVISIBLE

The Choir Invisible, by James Lane Allen, was my most rewarding book. Its great beauty of thought, language and style is very

satisfactory to lovers of refinement in literature. Its graphic portrayal of a pioneer society at work in the forests planting a new community is historically valuable. The clean treatment given to a social problem, showing the development of two noble souls through the discipline of self-control, is a moral stimulant. Its wise teachings concerning marriage, given both by dramatic example and womanly advice, are of much sociological importance today. The religious tone of the book is uplifting. Faith in and resignation under the dispensations of Providence; the two kinds of ideals, the candle ideal to live by and the light-house ideal to steer by; the closing "thank you and thank God" are beneficial to any soul, for we all need faith, resignation, both kinds of ideals, and the spirit of thankfulness to our friends and to our God. J. O. S.

THE CHOIR INVISIBLE

Attracted by the suggestive title of *The Choir Invisible* and the literary worth of its author I obtained and read the book. Although in the earlier part of the year, its charm remains with me yet, and the thoughts and ideals inspired by it have, I believe, been merged into character and become a part of myself. I was led to study the rare poem from which its name was taken, and from that "point of view" life was more real and sacred, and love to God and love to man seemed the one thing needful. The book emphasized the thought of the poem, and taught to my heart the great and comforting lesson that no one can be true to himself, no matter what outward circumstances may be, pure, gentle, strong and of good courage, without some one being helped and comforted and made stronger in spirit by it. So to me it has been the most rewarding book of the year, for its truth and power lifted me into a higher atmosphere of thought and feeling, with a consuming desire that its ideals may be reached, and convinced that they may be through the grace of God. E. C. H.

COMMUNION WITH GOD

The most rewarding book is that one which is most interesting, instructive and helpful. Such pre-eminently, to me, has been Herrmann's *Communion With God*. (1) The live, practical way in which the subject is treated (though a theological work) makes one's interest become so intense that he is not satisfied to lay down the book until the last page is finished, and then he feels that the author has given only somewhat of that rich experience of which he has more. (2) Fundamental conceptions of God in his relations to men and the conditions for communion with him are stated in a way so free from stereotyped phraseology, so full of clear, concise arguments, that one cannot help but be instructed by what is being so remarkably said. (3) Avoiding all attempts to say what might seem to be expected, writing from the heart to the heart, Herrmann brings a real message, which makes one realize that he has received a valuable addition to his religious experience. Thus, interesting throughout, while imparting definite instruction, this book rewards one with what he most needs—a powerful stimulus for the deepening and strengthening of his own religious experience. J. A. S.

THE LIFE OF HENRY DRUMMOND

Being a minister, that book which informs me most concerning my work or which in-

spires me most to do my work is for me the most rewarding book. On this basis the most rewarding book which I have read the past year is *The Life of Henry Drummond*, by George Adam Smith. The *Life of Henry Drummond* gives the rise of scientific thought in Scotland; explains, too, the transition from the dogmatic position to the evangelical position in the Free Church, and shows how the schools of science and theology were brought together. It contains the best account yet published of the great mission in Scotland under Moody and Sankey, also an account of the student movement by Drummond and the organization of the Boys' Brigade. It has brought me in touch with the greatest personality of the last half-century; it has taught me the supreme worth of the individual and the importance of "securing him"; it has shown me as no other book has "the naturalness of religion"; it has detailed the story of a life which was unmistakably under the guidance of God; it has assured me that the humble preacher of God's Word ranks above "poet or philosopher"; it presents one who has borne fame, prosperity and a "wealth of brilliant gifts with unselfishness," suffering pain uncomplainingly, enduring long illness, "thinking more of others than of himself," and at last facing death not only without fear, but "without a strained or hectic consciousness of his fate." A. M. I.

THE INVESTMENT OF INFLUENCE

The Investment of Influence, by Newell Dwight Hillis, for these reasons: (1) It keeps prominently in view the need of spiritual culture as the best means for enriching one's own life and leading others to higher levels of attainment. In an age when the practical side of Christianity is receiving so much emphasis we need to be reminded that our power of personal influence for good is in direct ratio to the closeness of one's fellowship with Christ. (2) The book abounds in choice illustrations of this truth drawn from a wide range of human experience, particularly from the lives of those who have impressed themselves on the present century, persons like Lord Shaftesbury, Livingstone, Peabody, Cooper, Howard, Patteson and hosts of others. The variety and aptness of these illustrations stimulate the mind and lead one to read more about the characters mentioned. This shows that the book is rich in suggestiveness and inspirational value. (3) Its literary style gratifies the intellectual tastes. The sentences are clear as crystal, sometimes epigrammatic, thereby furnishing good material for quotations. The classical and poetical allusions are gems carefully chosen from the best literature of all ages. (4) The book pleases, educates, stimulates, inspires, thus conducing to the four ends of "wisdom, piety, delight [and] use." F. J. D.

JESUS CHRIST IN THE OLD TESTAMENT

Some perplexity concerning the inspiration of the Hebrew Scriptures has been relieved in reading Prof. W. H. Thomson's work, *Jesus Christ in the Old Testament*. The author is familiar, from residence in Syria, with Oriental habits of thought and with Jewish literature. He presents the argument from the Messianic predictions, not as isolated texts, but as pervading the entire Old Testament, from the protevangelium in Eden through the

story of the patriarchs, through Hebrew history, psalm and prophecy, wonderfully foreshadowing Christ's coming and work, and the sure progress of his cause to its consummation, predictions strikingly fulfilled already and in continuous process of fulfillment. The survey shows that the Old Testament has a unity and purpose quite beyond any consciousness of the several writers, and that whatever criticism may determine as to the dates and authors of the different books and as to their revisions and reconstructions there is in these ancient Scriptures an evident preparation for the gospel, and an anticipation of Christian history, that can be accredited only to divine foresight and revelation.

C. W. C.

THE AUTOCRAT OF THE BREAKFAST TABLE

We read books hoping to derive pleasure and profit by so doing, and the most rewarding in these respects during the last year has been the Autocrat of the Breakfast Table. Its fund of delicate humor and lively wit is always delightful and affords true enjoyment. But the humorous element never becomes wearisome, for it is varied by thoughtful discussion of the serious problems of life, and the Autocrat awakens in us new trains of thought and gives fresh impulses to old ideas. There is much general information in the book, and our store of knowledge is vastly increased by reading it. We learn facts about art, science, nature, etc., almost unconsciously, so clearly and attractively are they presented. It is most refreshing to come in contact with the clean, wholesome atmosphere of the book, and we are benefited by the sound common sense which actuates the Autocrat under all circumstances.

E. G. M.

IN HIS STEPS

What Would Jesus Do? by Rev. Charles M. Sheldon. First, because its words reach the personal conscience. Second, because its underlying thought is condensed into a question that cannot be forgotten. Third, because it is a book which every reader wishes some one else to read. In noting the distribution of 100, at least, of the books, I have scarcely seen an exception to this rule. Fourth, because it answers its own question, both by what it says and what it suggests, showing how the Christ life may be carried into all grades of society and may accomplish his will, in spite of human frailties and opposition.

A. M. G.

IN HIS STEPS

In His Steps, by Charles M. Sheldon. Because, whatever may be said of its literary merit, it portrays very vividly and strikingly a great principle in the Christian life. It applies this principle to the practical problems of our modern civilization and everyday life. It points out the great danger to our modern, *fin de siècle* Christianity, viz., an easy-going Christian life, devoid of sacrifice and compromising with the world. It shows what is really meant by following Christ, and makes it plain by many examples. It has inspired me to be ready to sacrifice and suffer for Christ.

H. M. L.

AN OUTLINE OF CHRISTIAN THEOLOGY

An Outline of Christian Theology, by Rev. W. N. Clarke, D. D., is the most rewarding book which I have read this year. It has taken hold of me as no other work on theology ever did. The author not only manifests a true religious spirit, but puts the subject on a very high plane, literally as well as scientifically, and does not burden the text with a multitude of references. One feels as though his teacher had thoroughly digested the subject and was presenting his own unobstructed conclusions. It has broadened my mind and has given me a true spiritual uplift. God seems more real; Christ seems more lovely in character. The newer way of looking at the Scriptures is refreshing. His treatment of the subject in the light of modern scientific thought has helped me to see the consistency of Scripture with science in a way I never did before. It has all been to me as it must be to

an astronomer when he replaces an old telescope for a new and more powerful one, for he has a broader field of vision and sees more beauties in the heavens.

E. A. K.

THE CHRISTIAN

The most rewarding book which I have read during the last year is *The Christian*, by Hall Caine. The reward lay in the fact that, while reading the book, I found myself, unconsciously at first, but later on passionately, studying the character of each individual and each institution portrayed by the author as types of the true or false Christianity of our own times, with reference to the influence of each one upon the progress of the kingdom of God on earth. *The Christian* has thrown me into such a study of human life and human institutions that I know I better understand the Bible as God's Word for this day of selfishness and indifference as to real spiritual living and, also, how to better present that Word to needy and dying men.

G. A. S.

CHRIST IN MODERN THEOLOGY

After having for a time almost despaired of being able to construct a satisfying theology, during the leisure of a most restful vacation I read Fairbairn's *Christ in Modern Theology*, and it was to me by all means the book of the year. (1) Because it revealed to me Dr. Fairbairn himself as a master—learned, clear, simple, deep, strong, catholic. (2) Because under such a guide I was taken rapidly through the ages in which the theologies grew and shown how each was a new, but none was a final, word as to Christ. (3) Because it showed clearly how we have come "back to Christ" and Christ has been brought back to us. (4) Because it presented a strong, Biblical, historical and philosophical interpretation of Christ, thereby showing us "the Father." (5) Because he crowned it all by a brief, but suggestive, interpretation of God and the world in Christ's light, neither dogmatizing on doubtful points, nor doubtful on the great certainties. And so this noble piece of constructive thinking brought me into a large place, with new thoughts in my mind, new love to Christ in my heart and a new song in my mouth.

A. H.

A YANKEE BOY ABROAD

Of all the books that I have read during the past year, including both light and heavy, I think the most rewarding was a little volume entitled *A Yankee Boy Abroad*, written by a boy named Morrison. It was rewarding in many ways. (1) It was refreshing because of its frank, straightforward, healthful simplicity. (2) It was uplifting because of the author's unalloyed faith in God and man. (3) It was stimulating because of his forceful and energetic activity in seeking and finding employment whereby he defrayed his own expenses. (4) It was strengthening because of the courageous young heart that overcame great obstacles and difficulties. (5) It was thrilling because of dangers encountered, hardships braved and perils endured. (6) It was entertaining through its graphic descriptions of various scenes and interviews with many people of note. As an illustration of what a brave heart with a definite purpose can accomplish in the face of many difficulties, none better can be recommended for vacation reading for boys and girls than this story of young Morrison told by himself.

A. B. F.

INTRA MUROS

The little book, *Intra Muros*, or *Within the Walls*, by Mrs. Rebecca R. Springer. It has made heaven seem very real and near to me and death only a more beautiful and blessed continuance of life. What has seemed a cruel separation from loved ones is God's great goodness in giving to them the joy and love and peace and full blessedness which we cannot yet comprehend. Our friends who have been called to the truer life are still with us as guardian angels to guide and protect and comfort, and nothing but our own bitter grief and rebellion against God's loving plans can prevent the fulfillment of sorrow's

mission in our lives. If our troubles were a thousand times as great we could bear them all, if we but kept our faces turned toward the glories which await us. The reading of this book has made God's Word more precious to me, taken away the dread of death and increased my faith and trust in God.

B. M. L.

THE WORKERS

The most rewarding book I have read during the last year is Walter Wyckoff's *The Workers (The West)*. Why? First, because it has been a revelation to me of a great army of men of which I knew too little and understood still less. Secondly, because it has touched my heart and deepened my sympathies for the great masses of working men, who make up so large a portion of our society. Thirdly, it has deepened my desire to be more to these men and quickened my enthusiasm for humanity. Fourthly, it often made me ask what would Christ be to the great body of workers and unemployed in our cities, were he here, and were we fulfilling our obligations to them? Fifthly, it has shown me many things in truer lights and awakened a respect for motives I formerly distrusted. Sixthly, it has intensified my belief in the need of a larger social application of the gospel. Seventhly, it has taught me that there are brave, true hearts among all classes of men. Lastly, it has deepened my love for my own great land.

F. L.

THE LIFE OF HENRY DRUMMOND

My most rewarding book was the *Life of Prof. Henry Drummond*, by Rev. George Adam Smith, D. D. It told me the story of a Christian worker in a great religious movement, and thus was for me a priceless apologetic, proving the reality and power of the gospel to regenerate men today, as ever. By showing how a Christian thinker and man of science applied his new ideas constructively to the Word of God, it quickened my mind into sympathetic contact with the modern problems of life. By revealing a noble, simple, but cultured, manhood it furnished me a standard for my own spiritual experience, character and manners. Thus it brought me three of the most valuable gifts of life—the zealous example of a worker, the fresh ideas of a thinker and the secret of a noble manhood whose life was hid with Christ in God. Above all, it showed me the supreme value of a book, for it was vital. Its literary qualities and allusions to places familiar to me and fondly remembered became of secondary interest, and the primary quality of literature, as a revelation of life, absorbed my thought. Brought face to face with the noblest realities, my spirit felt it was good to live and blessed to serve.

D. B.

INTERIOR LIFE

The great business of life is to make men "temples of the Holy Ghost." The book, therefore, which contributes most to this end is the most rewarding book. To me the most profitable book I have read during the past year has been Upham's *Interior Life*. It is an old book, first published in the forties, just reissued in its eighth edition by Harpers. It is solid reading, but here labor brings its meed. It will never be a popular book. Modern novels will far outstrip it in circulation. Yet, withal, it is one of the classics of devotionism, a book alike for "the quiet hour" and for "my busy day," setting forth a calm, rational, evangelical analysis of the Christian life. It is a food-book; likewise it is a power-book. Today, perhaps as never before, the church and the world need virile, power-full, Spirit-filled men. A prayerful inhalation of this treatise on Christo-dynamics will vitalize and energize. To *Comrades of the Quiet Hour*, to every one who is longing for a fruitful, ripened Christian experience, the healthful mysticism of this heart manual will come as sweet music to the soul.

C. E. B.

LIFE OF TENNYSON

The most rewarding book I read last year was the *Life of Tennyson*, by his son. First,

because of the light it throws upon his works. Many dark passages and allusions have been made plain. Second, because of its literary charm. It is splendid reading. Third, because of its moral value. It was something to learn that back of the message which has thrilled the world and helped multitudes was a good man, a magnificent personality. To know that he who taught purity in such beautiful language was himself pure, that he who inculcated the duty of truth in such fearless terms was himself true, that he who advocated social and political righteousness with such boldness was himself righteous, is worth everything in an age like this. The biography enforces the lesson taught in so many ways in Tennyson's poetry, viz., that the supreme thing, after all, is character. Fourth, because of its religious value. Here we have an exquisite blending of culture and religion. The verities of religion—God, Christ, sin, the Bible and the future life—were all very real to him. It is a rebuke to flippant, godless culture, but an aid and stimulus to Christian faith.

W. D.

The Second Best Answer

THE MAN CHRIST JESUS

The book which has influenced me most during the past year is Robert E. Speer's little volume, *The Man Christ Jesus*. It is one of the best condensed, popular studies of the life of Christ; it is also a notable addition to Christian devotional literature. It promotes Christian faith and Christian living. It does for one in literature what Tissot's pictures do in art. More, the picture speaks and we hear the words of Christ himself. Jesus is presented to us in his real, warm, full humanity, and yet the attention is so drawn to the uniqueness, purity, range, resources, fineness and perfect balance of his nature, words and acts as to leave the impression of divineness. It is a most powerful, reverent yet searching study of the life and character of Christ. The gospels are used with unusual honesty, aptness and familiarity. The book is characterized by insight, spirituality, logic, feeling. It sheds light on all sides of the nature and life of Christ; it not only presents new truth, but also old truth in new light. The significance of the man Christ Jesus is made more apparent. With Browning one may say, "See the Christ stand!"

G. R. D.

The Best Answer

THE DIVINE COMEDY

The best book I have read during the year is *The Divina Commedia*, the Italian Pilgrim's Progress. Dante is the Puritan of Catholicism, the Jeremiah among her prophets. He is the true patriot, whom the politicians consign to exile always. His poem is a corrective to the prevailing shortsightedness of our time. Beyond the wall of scientific phenomena we see eternal horizons and feel the breath of eternity. The earnestness of his purpose makes us tolerant of his awful descriptions. Evil is not evil salacious, but evil abhorrent and loathsome. *The Inferno* is a sermon on "The soul that sinneth it shall die"; *The Purgatorio* another on the uses of penitence; *The Paradiso*, last in the series, is the realization of the beatific vision. The pure in heart see God, the saints in light form the White Rose of heaven. Beatrice has a saintliness never found in Shakespeare's women. For the many books which entertain we need a few to make us think. Current literature is a shallow stream, the argosies of the world float in the river of Dante's thought. To those seeking holiness *The Divina Commedia* is a cathedral for devotion, the practice of the presence of God.

E. O. D.

OTHER BOOKS MADE THE SUBJECT OF ANSWERS

T. L. Cuyler's *Why*.
Gregg's *Heaven-Life*.
Hugo's *Les Misérables*.
Cheyne's *Jewish Religious Life*.
Watson's *Mind of the Master*.
Kingsley's *Alton Locke*.
Meyer's *Christian Living*.

Meyer's Secret of Guidance.

Meyer's Paul, a Servant of Jesus Christ.
E. S. Phelps's Story of Jesus Christ.
Holmes's *Elsie Venner*.
Biography of Milton (no author given).
Drummond's *Natural Law in the Spiritual World*.
Drummond's *Ideal Life*.
Life of Philip Schaff (no author given).
Life of Elizabeth Frye (no author given).
Autobiography of Joseph Arch.
Strong's *Systematic Theology*.
Moulton's *Isaiah*.
Cicero's *Orations*.
James's *Grace for Grace*.
Mears's *From Exile to Overthrow*.
Plan of the Ages (no author given).
Booth's *Reign of Grace*.
Prentiss's *Stepping Heavenward*.
Foster's *Story of the Bible*.
Tenney's *Biography of Our Elder Brother*.
Prince of the House of David.
Sienkiewicz's *Quo Vadis*.
Life of Savonarola (no author given).
Merriam's *The Sowers*.
Compayne's *History of Education*.
A. J. Gordon's *Twofold Life*.
Cuba's *Fight for Freedom* (no author given).
Eusebius's *Ecclesiastical History*.

Pencilings

BY A PERIPATETIC

Although far from plethoric in purse, I would have given considerably more than the price of an annual subscription to the *Richmond Christian Advocate* to have had my friend, Dr. J. J. Lafferty, editor of that journal, present with me at two meetings which I attended last week. Dr. Lafferty is one of those delightful Southern gentlemen who use such words as "brute," "cousin of the gorilla," etc., now and then when writing about the Negro *per se*. I do not flatter myself that, had Dr. Lafferty been with me, he would have been converted—for he is too old for that, and besides conversion is said to be becoming a lost art even in the Southern Methodist fold—but I think he would at least have had what Frances E. Willard called "an arrest of thought," and his comments would have been suggestive and forceful, if not persuasive.

Had he been with me he would have seen the choicest representatives of Boston and Cambridge society—using that overworked word in its best sense—filling a theater from "pit to dome," and competing for the privilege of paying to hear—not minstrels—but poets, essayists and historians and statesmen of the Negro race, the receipts at the box office going to the treasury of Tuskegee. He would have heard the bishop of the Protestant Episcopal diocese of Massachusetts not only assert that Negroes were human, but that the race must be judged by its greatest men and not by its meanest. He would have seen sitting by the side of the bishop Prof. William James of Harvard University—a man whom I happen to know Dr. Lafferty respects. And by his side would have been seen William Lloyd Garrison, whose father's spirit must have hovered about with astonishment at the spectacle presented, namely, whites and blacks sitting side by side on platform and in seats, rejoicing in the display of human—I beg Dr. Lafferty's pardon, I should say "brutal"—intelligence and spirit in some of its highest ranges of action—poetry, the prose essay and oratory. The audience was a mixed one, colored lawyers, students, business men, domestics, waitresses, sitting side by side with white women of truest refinement and most unimpeachable social position. Nor could I see that either race left the theater the worse for the contact. On the contrary, all rejoiced at the demonstration of ability, dignity and right feeling shown by the speakers of both races.

But an even more shocking thing—according to Dr. Lafferty's notions—occurred after the meeting held in Cambridge in the interests of Atlanta University, over which a Harvard professor presided. He with his wife and his colleagues and their wives, the State superintendent of education and his wife, and women

like Mrs. Alice Freeman Palmer, ex-president of Wellesley, broke bread with Negroes, greeted them as equals, talked with them as if they were human. Being handsome or stalwart if men, or pretty and modest if women, tastefully attired and genteel in demeanor, and known to be practicing law or medicine, or studying in the university or the divinity school, or teaching school and making homes, these Negroes seemed to be so splendidly human that we naturally engaged them in conversation. And strange to say they spoke the same language with their tongues, eyes and body that we have commonly noted when talking with representative white Southerners. They seemed to be human and worthy of recognition by white men. But Dr. Lafferty's investigations of the race lead him to believe that we were mistaken. Negroes are Simian.

But if Simian let it be noted that Simians can produce poetry, serious as well as humorous, and render it in a way that is interpretative and appealing to human beings to a degree seldom surpassed by real poets—that is, white men. Such, I think, was the opinion of most of those who heard Paul Laurence Dunbar last week at the Hollis Street Theater. Simians—if such they be—also can produce remarkable artists in prose—witness the appreciation of Alexander Crummell read by Professor Du Bois of Atlanta University, which for its subdued but pulsating passion, delicacy of phrasing, and voicing of the dreams and hopes of a race—I beg Dr. Lafferty's pardon, I should say a species—I venture to say was quite as fine in its style, its discrimination, its taste, as anything the whites of Virginia or South Carolina have produced since the Emancipation Proclamation.

Whence came this skill, this art, this delicacy of feeling, Dr. Lafferty? From Professor Du Bois's Gallic and not his African progenitors? If so, you reply, then where did Dunbar get his art—for he is as black as ebony and as African as the king of Dahomey. No, Dr. Lafferty, that Simian dodge of the Southern white won't go down hereabouts, and I don't think it will stand the wear and tear of investigation much longer in the South. Men whose poems are good enough for us to read in our homes and repeat to our children are good enough to take by the hand and call "brother," and the sooner the white man of the South gets out of that mood so natural to the carnal mind, namely, to be most reluctant to forgive the man one has wronged most, the better for him as well as for his "brother in black." For the present state of the two races in the South is far from happy, and a wrong done to one injures both, and neither can ever rise as God meant they should until hatred and suspicion and the caste spirit are forever abolished.

We wait, then, for the Evangelicals. If they can produce a bill which, without limiting the lawful comprehensiveness of the Church of England, will enforce the compact between the church and the state, if they will press this bill with all their might, regardless of consequences, we think we can promise them, on the part of Nonconformists, a practically unanimous and a perfectly disinterested support. If not, then we have laid upon us a great, imperative duty. It is to bring home to the people of England what Protestantism is, what Romanism is; it is to bring home to the people of England that a Romanized state church is a deadly conspiracy against their liberties, that it is a polity as well as a theology, and that it threatens the very life of the nation. If the Evangelicals fight us, the contest will be in that case between the Nonconformists and the Romanists. The Evangelicals may take their place by the Romanists and fight by their side, but in that case they will have ceased to be Evangelicals, they will have ceased to be Christians, they will have ceased to be men.—*The British Weekly*.

Congregationalism in a Shoe Town

How Two Churches Are Fulfilling Their Distinctive Missions

North Brookfield, Mass., is a shoe town. Its one industry has been in the family of its founders now to the third generation, the present owners spending but a few months of the year in town. The founders were strong religious men, loyal supporters of the church, public-spirited, and the town still bears their impress. The present population is 4,500, of whom 2,000 are Irish and French Catholics of a superior type. The town has an excellent high school, system of waterworks, a beautiful public library, a recent gift, and steam and electric car connections. There are four

The church is well organized, has 380 members, the parish is divided into eighteen districts with two visitors in each who report each week to the pastor. The Sunday school has 300 members and is well organized in four departments from kindergarten to Bible class. The kindergarten has some thirty members, three teachers and a full kindergarten course of methods and teaching. The C. E. Society, numbering fifty active members, was one of the earliest formed. There is a strong Junior Society, a boys' club, young ladies' literary society, woman's union with departments for

home and foreign missions and local work. A large invitation committee among the men materially helps the Sunday services and a Men's Union is contemplated. Congregations are large, particularly at the evening services.

The Confession of Faith now used is the one drawn up by Dr. Snell and adopted in 1827 and reaffirmed by vote of the church.

touch with the needs and interests of the community. First came the Enterprise Club to discuss public questions and local needs. A boys' club was started in the basement of the old church. It was a combination of reading-room, game-room, debating society and gymnasium. All boys in town were invited. A girls' club was started but later absorbed by the Manse Literary Club, which, under the direction of the pastor's wife, has been very successful in the study of travels, history and literature. Several activities begun here became immediately town movements, such as night schools, the historical society and the choral union.

The gift two years ago of a beautiful memorial church enabled them more fully to realize their ideals. It is warmed and open every day and is in constant use, often two or three meetings going on at the same time. In addition to its fine auditorium are cozy ladies' parlors, Sunday school rooms, accommodations for social purposes and a well-equipped gymnasium. The Sunday school has been practically enlarged by cataloguing the suitable books in the town library.

One of the great and constant problems has been how to secure support and leadership for the many activities in a staid old New England church of only about 100 members. The leadership has been usually the volunteer services of local talent. The school teachers of the town have rendered valuable assistance. Local physicians have given practical talks and invited speakers have given addresses. Frequent musical entertainments and lectures, often free, but sometimes with a small admission charged, provide sufficient interest and funds to sustain the work. In no case has the church treasury supported the enterprises. A more complete description of this church and its work appeared in the January number of *The Open Church*.

One commendable feature has been the pastor's steadfast purpose to stay, in spite of openings elsewhere, and work out to fruitfulness his many plans. All these activities are maintained by a country church of little over 100 members in church or Sunday school.

E. W. P.

That fountain of delight which springs from the heart of nature sings "its song of undying love" always and only to the pure in heart.—*Washington Gladden*.



FIRST CHURCH

churches, two Congregational, a Methodist and Catholic all working harmoniously. It is a temperance town, made possible by the hearty co-operation of Father Tuite of the Catholic church and a vigorous champion of no license.

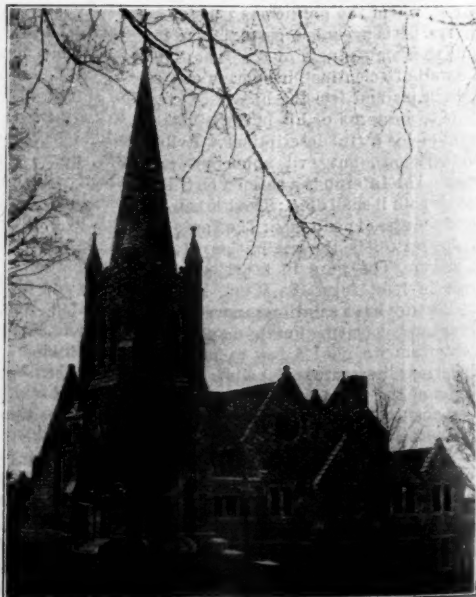
The First Congregational Church was organized in 1752. The first edifice, two stories, without spire and with porches on either end, appeared more like a two tenement house than a meeting house. In 1823 the present house was built beyond the old village and this became the center of the new village. This edifice has been enlarged and remodeled. There have been added chapel, Sunday school rooms, social facilities, pastor's study, clubroom, and accommodation for the Appleton Library, given in memory of the second pastor and containing 5,000 volumes, and having a fund of \$5,000 to keep it replenished. The library is free to all pastors in town.

The church has had nine pastors. Famous among the earlier ministers was Dr. Thomas Snell, who served the church sixty-four years with unusual success. He was remarkably progressive in his methods. It was a time of great spiritual dearth, and the first eighteen years of this pastorate saw little growth. In 1815 he started a midweek prayer meeting and the next year witnessed a revival. At this time, the first in the history of the church, forty were added to the church. This was followed by five other revival seasons under Dr. Snell and by them nearly 300 were added to the church. Dr. Snell was one of the first to introduce the Sunday school and the ladies' missionary society. He was also a leader in temperance. In 1812 he preached a vigorous sermon appealing to the congregation to reduce their expenditures for liquors and give the money saved to missions and concluded the appeal by pledging \$3 himself and then calling the members of the congregation by name to make pledges. Among the recent pastors are Rev. Messrs. G. H. DeBevoise, C. S. Mills of Cleveland and A. J. Dyer of Sharon. The present minister is Rev. John L. Sewall.

In 1890. It is remarkably temperate in its theology and Biblical in statement. One of the principles stated in the rules of government, additional to the usual expressions of fellowship and co-operation, is that the church shall "support the accredited missionary enterprises of the denomination." While the church has always been a generous giver, the present pastor is doing much to increase the benevolence. A plan recently tried was to place a printed envelope, together with several leaflets and addresses furnished by the Missionary Society, in a large manila envelope, on the outside of which was printed a brief appeal and a list of the inclosed literature. A large committee, drawn from the various organizations, placed an envelope in every family in the parish. This, followed by a sermon, brought out an offering for a single society nearly as large as the total benevolence in some years.

The Union Church was organized in 1854, largely through the instrumentality of Prof. Amasa Walker, a strong abolitionist, also a pioneer in political economy, who gave his services as instructor in Oberlin and Amherst Colleges, and his brother, Hon. Freeman Walker. It is *de facto* a union church, including many of various religious views, which has made unnecessary other denominational churches.

It has never been as large as First Church, and upon the death of its leading workers seemed likely to disintegrate. In 1891 the present pastor, Rev. J. J. Spencer, came to the church fresh from Yale and full of institutional church ideas. With energy he sought to bring the church in close



UNION CHURCH

From Innocence to Peace—Four Easter Symbols

By Rev. Isaac Ogden Rankin

Purity, passion of suffering for men and as a child of man, the joy of overcoming and the final peace that crowns a fruitful life—these are the deep thoughts of our Lord's character and experience symbolized by the lily and the passion flower, the palm and olive, which *The Congregationalist* has from year to year put upon the cover of its Easter numbers. And these deep thoughts are not of our Lord's experience alone, but of the life history which passes in the soul of every full-grown man, beginning with the innocence of childhood and growing by the power of God through suffering to joy of victory and the peace which only Christ can give.

Lilies that grow

Out of dark earth with petals pure and fair.

As if, from the dull clod below,

Life, like the Master's life, would greet us there,

Risen and pure and free,

Full of heart's gladness and heaven's melody.

He who enters the kingdom must become as a little child, but God has something better than that ignorance of evil in the world, which is only a part of childhood's charm, with which to crown his people's work. Life's trials are necessity, not accident. We are to begin with childhood's innocence, springing as the lily springs from the dark earth, but we are to grow, not merely as this first lily of childhood grows, "which today is and tomorrow is cast into the oven," but with permanence even beyond that of the century-enduring palm, or of the olive which from its hillside sees the armies and empires of man's dominion come and go and still brings forth fruit in old age. It is God's ordering that we are to taste of the fruit of the tree of knowledge before we are given to eat of the tree of life. The true purity is of the life of heaven. At the Easter time the lily blooms again, not now for childhood's innocence, but for a purity wrought by the living Spirit of God through the trials and sustainings of our troubled mortal life.

The lilies are the symbols of the life God gives—pure and white, as if to be the likeness of his holiness. In their Christian meaning, recognized wherever any artist seeks to represent the gospel story, they are first associated with Mary, the mother of our Lord. Her purity of heart, her willing self devotion are suggested by their virgin whiteness. "In the beauty of the lilies Christ was born across the sea," sings our own American, Mrs. Howe, thinking rather of the angel's coming for annunciation than of the wintry skies and the dark cave of Bethlehem. God did not go to the palaces of the earth to choose her who should be the mother of our Lord, but to the simple, homely village life, warm with humanity, unspoiled by idleness, devout and strong. They who would make a goddess of the virgin mother, setting her by birth and character apart from the current of ordinary humanity, rob themselves of the full meaning of God's choice. Blessed among women, pure and strong and humble, she was yet bone of

our bone and flesh of our flesh; born and nurtured as other women are in the still Eastern life, unknown to men, but chosen of God, she was called to her high and blessed ministry, not because she was already half divine, but because she was wholly human. A pure white lily among women, if you please, but sprung from the sinning race of men, as the lily springs from the brown earth and depends upon it for its growth and beauty. It is the flower of the earth, that in the artist's vision and the people's thought, the angel offered her who was the flower of all earth's womanhood.



So, too, in the new birth of the world that comes with the deeper thought and joy of our Lord's resurrection, Easter time has become peculiarly the time of lilies. Easter lilies they are called the whole year round, and what more perfect symbol could be given for humanity's rebirth into the resurrection life with Christ than the flower which springs so swiftly and so gloriously from the dry bulb that has waited long in the wintry earth? It seems a miracle—it would be counted so if it had only happened once—this tall stalk reaching up with its ladder of green leaves and its crowning blossoms; but it is only one of those miracles of long waiting and crowned hope of which the world has many and to which heaven affords the time of perfect consummation.

We mistake or forget the meaning of that humble time of work and waiting until we see its flower. The lily bulb is no miracle. It grew by slow degrees in

an unpretending life before its first flowers could appear, not seeking to blossom or assert itself, but storing up nourishment until its time should come. The materials for all that purity of white petals, all that dust of gold upon the stamens, were stored in the bulb, waiting only the moistening of the earth by showers and the warmth of the genial sun to hasten to their miracle of beauty.

Purity from the earth, a clean thing from an unclean by the favoring grace of God, life from seeming death, the sudden crown of beauty where there had been only toil and patience—these are the lessons that the lily brings. Dull lives, tied to the earth, fettered to drudgery, making no show of beauty, hardly even of strength, but dowered with faith and patience—these shall surely have their blossoming time. Out of our earthly tasks shall come our heavenly glory. He is shortsighted who despises the dull preliminary growth of the lily, or delay and drudgery in the place of God's appointing of any faithful human soul. For blossoming is sure—as certain, in God's care, as Christ's humiliation was sure to change into his risen glory when the time was ripe.

My God, in this frail flower

Hast thou shown forth my Saviour's agony.

Here are the nails, the wounds he bore for me,

The cross whose healing power

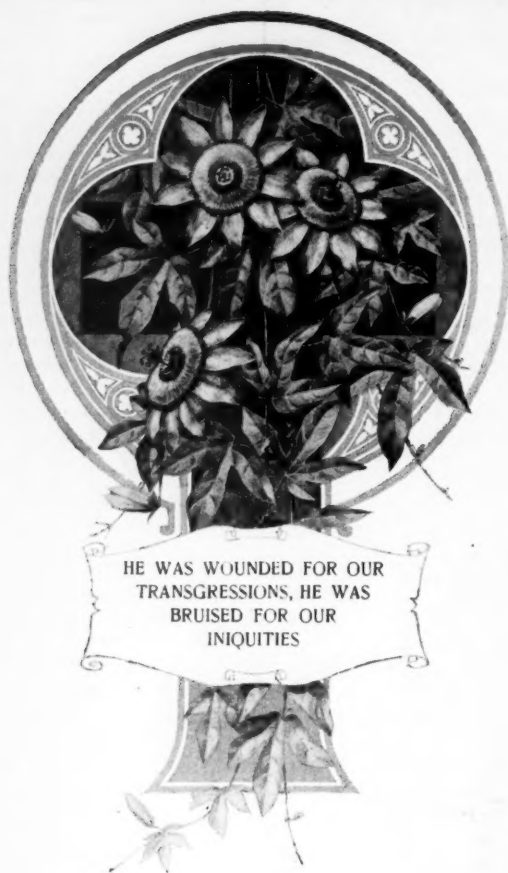
Has cured earth's leprosy, the crown

Of teasing thorn. O, write them down

More fully in my heart, that I may know

How in earth's passion I like him may grow.

More fanciful, yet pathetic and beautiful, is the symbolism of the passion flower. Nearly a century after the discovery of America some Portuguese or Spanish wanderer in the Brazilian forest found the flower and observed the resemblance of its parts to the instruments of our Lord's suffering. The devout eye sees in stamens, stigmas and the ring of filaments rising within the cup the likeness of the nails, the wounds, the hammer, the cross, the crown of thorns. All are to be found, in the one day's splendor of the blossom, if the eye looks for them and the imagination lends a little aid; but the beautiful and pathetic thing is not so much the resemblance of the flower as the human mind intent on finding tokens of its Redeemer everywhere. A modern American might have seen only the vine that drooped from the trees of the forest, with its blue and silver blossoms, but these explorers and conquerors and missionaries, with all their greed and cruelty and bigoted dislike of any creed except their own, were thinking, however blindly, of the life and death of Jesus, and found his mark upon the wild beauty of an unknown blossom discovered in a far-off heathen land. As they named the capes and bays and islands of America after Christian saints and feast days, so they named this Brazilian flower by what they found in it of tokens of the passion of our Lord. We may hate their cruel pride and bigotry, we may dislike their thoughts of life and law and of the rights of others, but in this at least we must confess that



they were more religious than many among ourselves. They were not ashamed of their Christianity, such as it was. It went with them everywhere. All that they saw or felt or found reminded them of the power of God and the presence of his unseen ministers.

To our mortal vision the glory of the light gains by the background of the shadow. It is the passion of our Lord—the agony under the olives of Gethsemane, the rejection and desertion, the mocking and scourging that followed on the trial, the shame and anguish of the cross—that hightens the glory of our Easter joy. So the apostle puts the blackness of the vision doubt beholds—vain preaching, vainer faith, false witness to God's power and mercy, the dead gone down to unreturning night, hope that is crushed at the grave's mouth, Christians become of all men most miserable—that from the darkness of that passion of unbelief and fear the cry of our exulting faith may ring more clearly, "But now is Christ risen from the dead and become the first fruits of them that slept." And when the passion of our earthly life is ended and the glory of our resurrection morning dawns, will not its rising seem more wonderful for that black night forever at an end?

Yet if God lead us by these stony ways

Up to his dwelling place, where none shall come
Through easy paths and unlaborious days,
Shall not the voice of earth's complaint be dumb,
While even for our pains we offer praise,
Since they were helps upon the journey home?

Sorrow and toil and fear!

Yet shines a vision fair before his eyes.
No fading, faint mirage that comes not near,
But palms of joy and victory that rise
By quiet waters clear.

Palm-bringing angels come with song of praise
And roll the stone from the grave's guarded door.

Palm-bearing saints their hymn of triumph raise
Before his throne in worship evermore.

power of evil, the mob that shouts, the death that threatens. All the fury of hate and evil that leaps and breaks about him has no power to break his inward peace.

In the Mediterranean lands that knew its tall stems and its spreading fronds the palm was everywhere the crown and the reward of victory. The church adopted a universal thought in the lands of its birth and earlier growth when it made palm leaves the symbol of triumphant martyrdom, the likeness of our Lord's overcoming in his persecuted saints; or when it pictured angels hastening down with palm branches to meet the martyred souls; or carved palm leaves on the tomb where the marred bodies were laid lovingly to rest; or saw in John's vision the multitude which no man could number, bearing palms in their hands before the throne. Clear down the centuries at the very threshold of our modern age he who had taken his life in his hand and made a pilgrimage to the shrines of our Lord's passion was called a palmer—a conqueror. The angel of the annunciation came to the mother of our Lord bearing the lily, but, according to a beautiful tradition, when the other angel came to announce the day of her departure he bore the palm.

Still older than this ancient symbolism of the palm is the association of the olive and the dove in thoughts of peace. The master of the drifting ark put forth the dove, and when it

After conflict God sends victory, and after passion comes the palm. Most suggestive in the picture is the combination of cross and thorn crown with the palm branches that make the conqueror's wreath of praise. This is the symbol of earth's law. Life is the price of victory. Other conquerors have spent the lives of other men like water for their crowns of gold and palm, but the glory of Christ's triumph is that he gave his own life a ransom for many. Other men have pushed to the front in the world's gaze by strenuous endeavor, but he had won the victory in his own heart's settled peace before his enemies brought him to trial and the cross. It was not on Calvary, but in Gethsemane, that the conflict in his spirit reached an end and the victory was won. Gethsemane is the soul's true battleground. He who has won the palm in that hard struggle, all alone with fear and for the moment seemingly forsaken of God, may face the scorn of pride, the

came again to his window it brought in its beak an olive leaf—sign of the earth's fertility and the earth's peace. And this, too, in the Mediterranean lands was a universal symbolism. The olive was sacred to the Greek goddess of wisdom. It was a sign of plenty and the pledge of peace. Its beauty is a beauty of the south—gnarled, twisted trunk and spreading limbs, small leaves light green above and silver gray beneath, growing on dry hillsides where there is no sod. "Wan gray of olive woods," one who knew Italy calls its color, but for all the slow growth and meager leafage that give no hint of the abundance of its harvest, it has a charm that grows upon the eye, and all the more because it makes so little claim. And what were Italy, or Greece, or Palestine without their olive trees for beauty and for fatness? The wicked is to be rooted out, sings David, "but I am like a green olive tree, in the house of God; I trust in the mercy of God forever and ever." The wife of the good man is a fruitful vine, but his children are like olive branches round about his table.

O olives of Gethsemane,
Where Jesus suffered grief for me,
That by his pain our peace might be!

"He giveth peace to sinners," say
Your whispering leaves of silvery gray,
"God's peace which none shall take away."

O peace of God, that none can earn!
Peace of the Holy Dove's return.
Our spirits for thy coming yearn.

The peace that rules and lasts comes only of the Holy Dove, the Spirit of the ever living God. It is God's gift, not man's attainment, and because it is God's gift it is independent of all outward circumstance. The peace Christ left with his disciples was his own peace—not of the world's giving, and beyond the world's



power to take away. Here, too, the battle must be fought and the victory that is crowned with olive won within a man's own spirit. Herod is uneasy in his palace; Jesus goes undisturbed to martyrdom. Peace is by overcoming. Through darkness we must climb to light and by the way of earth's passion to heaven's abiding peace. But heaven must first begin within a man's own spirit, or it never can begin at all. The olive grows in stony soil, forcing its roots for strength and nourishment into the clefts of the rock. If the peace of God be planted in a human soul, it finds its strength and nourishment from below as well as from above. It is not dependent upon favorable outward circumstances, or fruitful only in congenial work. Christ does not take away the need of labor when he cries, "Come unto me all ye that labor and are heavy-laden and I will give you rest." He gives the spirit peace. He brings order into work and shares its yoke. "Take my yoke upon you and learn of me and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Surely we squander too much time and strength in planning for congenial circumstances. We need to spread our branches toward the sky and push our roots down as the olive does into the clefts of the flinty rock. Our rest remaineth. Here on earth it may be that the most of inward peace shall come when Christ does us the honor of trusting his hardest work to our hands. And is there any flood of trial or disappointment over whose waters the Holy Dove may not bring us the olive leaf of peace and promise?

Who bears in his own heart the olive bough
Of peace shall fear not in the hardest place.
I plead no more, my God, for shelter now,
If in my vexed heart thou wilt make thy seat
Give me sustaining grace.

Not to thy heaven of calm would I retreat,
By crystal waters of life's river fair,
And rule forever there.

Station me on thy kingdom's stern frontier
Bare to the foe, where human succor fails,
While in my soul thy Spirit's voice is clear,
And thy sweet peace prevails.

It is easy for any man to see the bad in a city, if you look at it through the eyes of the devil. Anybody can be a cynic. Look into your own heart, and then think that everybody is like yourself, and you are a cynic ready-made. Christ saw in a city an aggregation, where each unit may be a temple. There are so much manhood and fervent life. He sees—not what the cynic sees—but the brave young soul striving against impurity; the business man trying to be honest; the mother with her family, the children in the home, "for of such is the kingdom of heaven"; the preachers amid their difficulties, your missions with their tenderness, your men with women's hearts, and your women with the hearts of men, and Christ in the hearts of both; and he sees that a grimy city may be transformed into a city of God.—*R. A. Horton.*

The Easter joy was communicative. Every one who had a glimpse of the risen Christ wished to tell the news to others. Heart joy at Easter time must always be joy for two.

The Kingdom of God Is at Hand

Could any message be more magnetic, or offer ampler room for great souls? It is not a sharply defined creed; it is a living energy. It is not an empty phrase; it is a power. It is not meat and drink; it is righteousness and peace and joy in the Holy Ghost. It is not external, mechanical and spectacular; it is inward, spiritual and eternal. Hence of all "the signs of the times" no one is fuller of solace and hope than the fresh vision given to the Christians of these later days of the kingdom of God. In my early days Christianity was conceived and represented as deliverance from the tyranny of sin and the means of personal holiness, but within the last twenty-five years God has said: "Go, and as you go, preach, saying, 'The kingdom of God is come

way, into the entire life of humanity.—*From a Sermon, in Zion's Herald, by Dr. John Clifford.*

Fear in Religion

The Christian appeal to fear finds its explanation, not in the vindictive character of God but in the stupendous possibilities, up or down, of the human soul. What science is at length tardily recognizing has lain revealed all these centuries upon the pages of the New Testament—that man essentially is spirit, that he belongs to an unseen order and that he plays a part there in which infinite issues are involved. The insistent warning note of the gospel is that man is making or marring himself, that it is an immense and wondrous self he is making or marring and that the process is going on now. Heaven and hell are truly in this business, for, as said the old Persian poet:

Behold, myself am heaven and hell.

The one is the zenith of our possible spiritual fortunes as the other is the nadir. Today we are weaving the structure we are henceforth to inhabit. The profound speculations of Ulrici in his *Leib und Seele*, where he conceives the thoughts, volitions and actions proceeding from our daily inner life as constructing the spiritual body of the future, are entirely in a line with the genius both of modern science and of primitive Christianity. Surely there is ground here for the most urgent and compelling appeal that one man can make to another—ground for utmost awe and fear lest our folly should balk these possibilities, lest our course should be towards blindness instead of to the heavenly vision, down deathwards instead of up to the ever fuller life!

Mingled with this element of the Christian fear is the dread of offending God. We have, it is hoped, outgrown that precious piece of theological casuistry which argued that man's sin, being against an infinite Being, was therefore infinite and demanded an infinite punishment. It was forgotten, surely, in this syllogism that an infinite God would have an infinite capacity of forgiveness. The theologians here had got hold of infinity by the wrong end. What holds the enlightened conscience of today is not a consideration of that kind but the thought of the love which it sins against and the intimacy with the Holiest against which sin is the bar. We cannot bear the thought of that Heart being smitten with our ingratitude, of that Face turned away in grief from our shortcomings. Jean Ingelow has put with unsurpassable force this side of the Christian fear:

Come, lest this heart should, cold and cast away,
Die ere the Guest adored she entertain:
Lest eyes that never saw thine earthly day
Should miss thy heavenly reign.

—*J. B., in Christian World.*

Old past, let go and drop it the sea,
Till fathomless waters cover thee!
For I am living, but thou art dead;
Thou drawest back, I strive ahead
The way to find.

—*Sidney Lanier.*



nigh to you," and everywhere men are rejoicing to see in all the service of mankind the widening realms of divine rule, and not only is our theology being recast in the molds of this idea, but our literature is being written in its light and our social life reconstructed on the foundations it offers. The kingdom comes—comes primarily through the churches; but it also comes through the press, when it is animated by a high purpose and set for the promotion of justice and truth; comes by the state, when its legislation sustains the weak against the tyranny of the strong, guards the tempted and imperiled and facilitates the progress of sobriety and purity; and comes through all the manifold organs and servants of our widening human life. Preach, then, with tremorless assurance, the advent of the rule of God, "as the good news" given by Christ for the nourishing of all who go before his face, to prepare his

THE HOME

Jesus, My Redeemer, Lives

Jesus, my Redeemer, lives,
 Christ, my trust, is dead no more!
 In the strength this knowledge gives
 Shall not all my fears be o'er;
 Calm though death's long night be fraught
 Still with many an anxious thought?

Jesus, my Redeemer, lives,
 And his life I soon shall see;
 Bright the hope this knowledge gives:
 Where he is I, too, shall be.
 Shall I fear then? Can the Head
 Rise and leave the members dead?

Close to him my soul is bound.
 In the bonds of hope enclasped,
 Faith's strong hand this hold hath found,
 And the Rock hath firmly grasped.
 Death shall ne'er my soul remove
 From her refuge in thy love.

I shall see him with these eyes,
 Him whom I shall surely know;
 Not another shall I rise;
 With this love my heart shall glow;
 Only there shall disappear
 Weakness in and round me here.

Ye who suffer, sigh and moan,
 Fresh and glorious there shall reign;
 Earthly here the seed is sown,
 Heavenly it shall rise again;
 Natural here the death we die,
 Spiritual our life on high.

Body, be thou of good cheer,
 In the Saviour's care rejoice;
 Give not place to gloom and fear,
 Dead, thou yet shall know his voice,
 When the final trump is heard,
 And the deaf, cold grave is stirred.

Laugh to scorn then death and hell,
 Fear no more the gloomy grave;
 Caught into the air to dwell
 With the Lord who comes to save,
 We shall trample on our foes,
 Mortal weakness, fear and woes.

Only see ye that your heart
 Rise betimes from earthly lust;
 Would ye there with him have part,
 Here obey your Lord and trust.
 Fix your hearts beyond the skies,
 Whither ye yourselves would rise!
 —*Louisa Henrietta of Brandenburg, 1653.*

The Easter Angels God's angels are his messengers. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" The angels at the tomb on Easter morning came to wait upon our Lord. They rolled the stone away from the cave's door; they folded the linen wrappings of his body with woman's care and neatness. They gave comfort and direction to the sorrowing women in their disappointment and their fear. In all they do there is no shadow of self-assertion, nothing of delight in becoming the center of a wondering crowd. This businesslike indifference to everything except the errand upon which they come is marked in all the angelic ministry which the Word of God reveals. May it not be the secret of their rest, the keynote of the heavenly life which we may strive to realize on earth? To this our Lord points us in a petition of the prayer he taught—"Thy will be done on earth as it is in heaven." This is the happiness of the angelic life. May it not become our happiness as well? To be God's messengers, where he has sent us, com-

forting, guiding, bringing help and cheer in his name and for his sake with quiet hearts—surely this is enough to fill our lives with peace. It will transform the commonplace of earth into the common glory which we share with angels and archangels and the church triumphant. It will bring some touch of heaven into our lives and the lives of those whom God has given us as our care.

The Children's Easter

With the return of Easter, just as the first spring flowers are unfolding and the earliest bird songs delight our ears, the mother finds in nature manifold illustrations whereby she may impress upon her children the truth of the resurrection. The brown balls, so devoid of life and beauty, which they planted last autumn have already pushed their delicately-hued blossoms up to greet the warm sunshine, and death has changed to life. The chrysalis which they discovered on an old apple tree last Thanksgiving Day, and which has seemed as dead as the bit of wood to which it was attached, has now emerged from the darkness and is fluttering about a brilliant butterfly. Then, too, the undeveloped buds of tree and plant have been brought in doors, and as warmth and sunshine have hastened their unfolding the various changes have been watched and commented upon. The planting, sprouting and growth of a bean, a pea, a kernel of corn or a morning-glory seed are all object lessons in which children delight, and which are eloquent of the return of life after apparent death. With so many appropriate symbols always at hand, it seems strange that the Easter egg continues year after year to be looked upon as almost the only available form for Easter favors or illustration for Easter talks.

Where Ora Waited

AN EASTER STORY

BY MABEL NELSON TEURSTON

The Old Ladies' Home was set in the heart of the city, among thick-crowding brick walls; all about it beat the feet of the passing crowds, and the breath of the city, gray, close, stifling, wrapped it continually. Or so it seemed to Miss Achsah. She was country born, and the shy, childlike eyes under the folds of smooth, gray hair were full of longing for the wide, sweet spaces and silver mornings of her first memories. She was glad that Sister Ora had gone home before she had had time to realize that she was a prisoner. It was so green and quiet where Ora waited!

As for Miss Achsah herself, she was beautifully provided for—all her relatives said so. They were only distant cousins and had many of nearer blood than this little insignificant woman. They had raised the money to pay for her life membership, and, as for the rest, she had a bit of money that brought her in \$10 a year. Well, yes, it wasn't much, but then Achsah never went anywhere, so she didn't need new clothes, and, besides, they always remembered her at Christmas. They wished that they could be as sure of being provided for all their lives as Achsah was.

Miss Achsah agreed with everything they said, hiding, with the simple and

yet desperate craft of gentle natures, her one extravagance—for she gave away almost every cent of her \$10. It was no sacrifice to her—the sacrifice would have been not to give it, or would have been but for one great longing that woke with her each morning and kept pace with all her days. It had been three years since Ora left her, and in all that time she had never visited her grave. The cemetery was far beyond the end of car lines, and a cab would cost \$2.50 for the afternoon. The task was stupendous—when one has \$10 a year! But Miss Achsah set herself to it with a courage that knew no waver, even when, at the end of the three years, she had saved just \$1.87.

Heavy, clattering footsteps clumped down the hall; on the bare floor they sounded not unlike the galloping of a dray-horse. The next moment the door was flung open and Ann Blivins burst in breathlessly. She was a big, overgrown girl of seventeen, with a heavy face. She stood a moment in bewilderment, then exclaiming, "Laws, I've forgot agin!" she dashed out of the room and thundered at the door.

"You may come in, Ann," Miss Achsah called.

Ann came in and stood in the middle of the floor, one hand behind her and a wide grin of delight on her broad face.

"I've got suthin' for you, Miss Achsah," she said.

"Something for me? Why, Ann, what can it be?"

"Guess!" Ann Blivins was fairly radiant.

"Dear me, I never could. I don't believe I ever guessed a thing in my life. You'll have to tell me, Ann."

Ann jerked her hand to the front and held out three English violets.

"The board dropped 'em," she explained. "I went out to sweep the steps and I found 'em there. Ain't they sweet?"

Miss Achsah's little wrinkled fingers brooded over the fragrant purple petals; her eyes were full of delight; "crumbs from the rich man's table" were abundant feast for her soul. She did not try to touch her joy with words.

"I thought you'd like 'em," cried Ann, beaming. "I guess I ain't forgot some things, Miss Achsah." She lingered a moment till the violets were in the glass on Miss Achsah's table; then she backed out of the room and trotted noisily down the hall.

A moment later there was another knock at the door and Miss Lydia Peckham looked in. Her thin face was quivering with excitement.

"Well, Achsah Philips," she began, then she stopped short and sniffed. "What is't I smell?" she asked. "Seem's most like flowers, only it's January."

"'Tis flowers," Miss Achsah answered. "Ann Blivins brought them to me—she picked them up on the steps—most likely one of the board ladies dropped them. Won't you take a seat, Lyddy?"

But Lydia did not hear; she was bending over the little blossoms, and when she looked up her sharp eyes were soft and dim.

"It's real foolish of me to be so upset," she said, self-reproachfully. "Only there used to be a big bed of them under my window when I was a girl and"—

"Take two of them," cried Miss Achsah. "Yes, you must, Lyddy—I'd give you all only Ann might feel hurt. I guess one's got everything a hundred has, come to think of it. I never did need much of a thing."

She wiped the stems on her handkerchief and put two of the violets in the other's eager, yet reluctant, hand. The "board" would have been amazed could it have realized the riches of three stray violets.

Lydia looked up suddenly. "Mercy on us, I clean forgot!" she cried. "Ach-sah, what do you think's goin' to happen?"

Miss Achsah laughed gently. "It's a day of conundrums, and I never could guess one. You'll have to tell me, Lyddy."

Miss Lydia leaned forward exultantly. "It's *rides*, Achsah Philips, now what do you say?" she triumphed.

"Rides?" repeated Miss Achsah, "I don't believe I understand, Lyddy."

"Rides for us," Lydia declared. "Miss Mead on the board, she proposed that the ladies that come in carriages to the meetings let their coachmen take some of us to ride 'stead of jest drivin' up and down all the morning. Four of the ladies agreed, and it's going to begin next month. If we go alphabetically you and I'd order come along in March. Where'd you choose to go, Achsah? I believe I'd rather go to the park than anywhere."

On Miss Achsah's face a hope trembled joyously a moment, then it died away. But Miss Lydia had seen it. She looked down at the bits of amethyst in her hand. "Or—or mebbe we could go to the cemetery, they say it's beautiful—you'd like that wouldn't you, Achsah?"

The longing leaped into Miss Achsah's eyes. "O, do you suppose we *could*, Lyddy? But I don't believe the others would want to."

"The others would likely be Miss Page and Miss Rivers. I guess they'd like it as well as anywhere. I believe I'll go in and tell them now, Achsah."

"Good-by," Miss Achsah answered, absently. Already she had escaped the crowded streets and was in the quiet place loved of winds and birds.

Everybody in the home knew of Miss Achsah's longing, and the other two readily agreed to go to the cemetery when it came their turn for a drive. From that time Miss Achsah could think of nothing else. The days between dragged endlessly. But the lagging procession passed at length and a tender March morning with soft blue skies swept over the world. Immediately after breakfast Miss Achsah put on her bonnet and gloves and folded her old cape in readiness over a chair. So she waited the two hours till Miss Lydia tapped at her door calling, excitedly, "It's come, Achsah!"

Mrs. Mead stood waiting to give the coachman directions. Two old ladies were already seated inside—one was Miss Rivers, the other Nancy Rush.

"Miss Page is sick," Lydia whispered to her friend, "so Nancy will take her place. 'Taint what we'd choose, but then we needn't regard her much."

Mrs. Mead smiled pleasantly into the eager faces. "I am waiting for you to decide this," she said. "Miss Rivers

wants to go to the cemetery and Miss Rush across North Bridge. Which shall it be?"

"The cemetery!" returned Lydia, promptly. "We'd agreed on that."

Nancy Rush in the carriage turned a little, obstinate face toward the door. Her black eyes were bright with mingled anger and disappointment.

"I won't go to the cemetery!" she almost screamed, "I *won't*! Guess we can see funerals enough without leaving the house. I don't want dead things—I want something lively. I ain't been to ride in twelve years and I've lotted on this, but if you're going to the cemetery, I'll jest get out and walk upstairs again—that's all!"

Miss Lydia and Miss Rivers turned troubled glances upon each other. Miss Achsah spoke quietly, "Let's go to North Bridge."

Mrs. Mead looked relieved. "I'm glad you've decided it so nicely," she said. "I think myself that's the better way. I hope you will enjoy the ride—it's a perfect morning. North Bridge, Henry."

Ann Blivins, her bare red arms working in automatic jerks, was scrubbing the hall floor when the carriages came back. She looked up anxiously at Miss Achsah.

"Did you get there?" she asked.

Miss Achsah shook her head. "Not this time, Ann," she answered gently, hurrying by. She could not speak to any one just yet.

Once alone, she began her planning again. If nothing happened, she ought to have the full amount by summer. After all, summer would be a pleasanter time to go, and she would have it to look forward to all the months between. When Ann made an excuse to go to her door an hour later, she was almost her usual self again.

The weeks wore on until it was nearly Easter, and the shabby black purse in Miss Achsah's upper drawer held \$2.11. Never before had the goal been so nearly in sight. Ann was told of it when she came up to wash the windows, and her stolid face brightened with sympathy. Miss Achsah saw only that at first; then she saw something else as Ann sat on the window sill, her feet dangling into the room.

"Ann," she exclaimed, "are those all the shoes you have?"

Ann tried to hide her feet under her dress. "That ain't nothin'," she said. "Tommy was sick and I had to buy medicine. I'll get new ones 'fore these drop off, Miss Achsah; don't you be worryin'."

Miss Achsah didn't worry; she sat for a while thinking after Ann had gone—thinking of the girl's shabby clothes and the delicate little brother; then she took the little black purse and went out and bought a pair of shoes. In the purse a dime and a penny rattled lonesomely.

Ann was almost heartbroken, and Miss Achsah really had quite a time with her, but she yielded at last and, red-eyed but subdued, went slowly down the hall with the shoes in her arms. That night she lay awake thinking for the first time in her life.

The April board meeting came the Monday before Easter. Ann, clattering up and down the hall on various errands, kept watch of the clock. At twelve she went to the parlor door and listened. A

lady's voice was heard speaking, clearly and formally. Ann waited stolidly. At last there was a general stir in the room, the sound of chairs being pushed back and many ladies speaking at once. Ann's hour had come. She knocked loudly and then, bursting into the room, steered her way among the groups to Mrs. Mead.

"Will you be looking at these," she cried, exhibiting a pair of well-developed feet. "It's cemetery shoes they are, all along of the goodness of Miss Achsah. She's been a-savin' and a-savin' all these years—ain't I known it? And then to spend on me the money that she'd been wanting to go to the cemetery with! I never steps in them without thinkin' I'm walkin' over Miss Ora's grave!"

In her excitement Ann was growing more and more incoherent. Mrs. Mead laid a quieting hand upon her shoulder and led her over to a corner.

"Now tell me all about it," she said.

The groups in the room broke up and disappeared, and still Mrs. Mead stayed patiently, trying to unravel Ann's story. Finally she too rose and went out to her carriage.

Ann looked down at her shoes. "Now I can wear yer," she cried. "When ladies like that says they'll do a thing they does it."

Ann was right. Easter afternoon Mrs. Mead drove up to the home with her hands full of flowers. Ann opened the door to her. "She's up in her room," she volunteered, eagerly. "You go right up."

Ann's manners were a trial to the matron. But Mrs. Mead only smiled. "I must leave these flowers for the others first," she said, turning to the matron's room. "Will you be here when I come back, Ann?"

"If yer say so," Ann replied promptly.

Mrs. Mead returned in a few minutes, followed by a little radiant-eyed figure in black. Mrs. Mead's own face was stirred in an unwonted fashion. She put her hand on the girl's shoulder.

"Run and get your hat, Ann. I want you to go with Miss Achsah. The lilies are too heavy for her to lift."

Five minutes later the carriage was rolling down the street. Ann, bolt upright in one corner, held the pot of Easter lilies. Miss Achsah's little trembling fingers were clasped about the violets—a whole hundred of them. Over the two plain faces joy reigned supreme. Just beyond, waiting for them in the perfect beauty of the Easter Day, was the "quiet place," where the birds were singing and the wind's light feet stirred the tender grass.

Nearer and Dearer

Nearer and dearer are the blessed dead
Than we are wont to think,
When with farewells and tears we bow the head
Beside that solemn brink,
Tell me, thou child of grief—canst thou not see
With clearer eyes than then?
Tell me if love—thy love—can ever be
A thing of earth again?

O eyes that God hath cleansed with sacred tears;
O hearts by sorrow tuned!
Ye see and love as never all those years,
While ye with flesh communion,
O comforting, sweet thought—that though we stand
On death-divided shores,
Love still can stretch to us its angel hand,
And lay its heart on ours.

—James Buckham.

Quaint Children's Books

BY CHARLES WELSH

It will perhaps be news to many that there were really no books made specially for the little folk until after the middle of the eighteenth century, and that it is to the poet Oliver Goldsmith and his publisher, John Newbery, that the first impulse in the direction of making a special business of the writing and publishing of books for children is due.

Those who have read Goldsmith's *Vicar of Wakefield* may remember how the good Doctor Primrose, while on an errand to reclaim a lost child, "fell ill and languished" in a roadside inn for "near three weeks," how he had no money and

Mrs. MARGERY TWO-SHOES. 77



Juniper, Juniper, Juniper! He is always in a good Humour, and playing and jumping about, and therefore he was called *Juniper*. The Place assigned for *Juniper* was that of keeping the Door, so that he may be called the Porter of the College, for he would let nobody go out, or any one come in, without the Leave of his Masters. See how he fits, a fauty Rogue.

how he might have died there had his wants not been supplied by a traveler who stopped by accident.

"This person," says the story, "was no other than the philanthropic bookseller of Saint Paul's Churchyard, who has written so many books for children. He called himself their friend, but he was the friend of all mankind. He was no sooner alighted than he was in haste to be gone, for he was ever on business of the utmost importance and was at the time actually compiling materials for the history of one 'Mr. Thomas Trip.'"

This is a reference to a very curious and interesting little book which Newbery published not long after *The Vicar of Wakefield* was written. It was entitled "Tommy Trip's History of Beasts and Birds: a pretty book of pictures for little masters and misses: with a familiar description in verse and prose. To which is added the history of little Tom Trip himself, his dog Jowler and of Woglog the Giant."

In this book the well-known verses beginning:

Three children sliding on the ice,
All on a summer day,
It so fell out, they all fell in,
The rest they ran away,

appeared for the first time. There is very little doubt that Oliver Goldsmith wrote this book while he was getting the materials together for his more serious work called *The History of Animated Nature*.

Goldsmith wrote a riddle about his publisher, the answer to which it will not be difficult to guess. It ran as follows:

What we say of a thing which is just come in fashion,
And that which we do with the dead,

Is the name of the honestest man in creation.
What more of a man can be said?

A famous little book, which nearly every boy and girl has read at some time or other—*The History of Goody Two-Shoes*—is, there is little doubt, the joint work of the poet Oliver Goldsmith and the kindly gentleman who was his publisher, his landlord, his banker and his friend. It was first published in London in 1765 and directly afterwards, with exactly the same pictures and in exactly the same type and binding, in Worcester, Mass., by Isaiah Thomas, the famous New England printer. In those days the manners and customs, the speech and the ways of living in New England resembled much more closely those of the old country than they do now. English and Americans read very nearly the same books, for almost all the volumes printed in America, except some on political and theological subjects, were of English origin.

But let us return to *Goody Two Shoes*. The paper, the print, the illustrations and the binding of the early editions of this little book all look rude and rough



Little Goody Two Shoes.

and quaint and curious withal to us who are accustomed to the beautiful books of today. It was, however, as great as, and, perhaps, even a greater favorite than any child's book which has been published since. Although many thousands of copies of it were sold before the end of the last century, a perfect copy printed during that period has been most difficult to procure, and a complete copy of the first edition cannot now be found. The original frontispiece, which shows the heroine gazing with admiration at her two shoes, we are able to reproduce. The title-page read as follows:

The
HISTORY
of
-Little Goody Two-Shoes
Otherwise called,
Mrs. Margery Two-Shoes.
With

The Means by which she acquired her
Learning and Wisdom, and in consequence thereof her Estate; set forth
at large for the Benefit of those,

Who from a State of Rags and Care,
And having Shoes but half a Pair;
Their Fortune and their Fame would fix,
And gallop in a Coach and Six.

See the Original Manufacture in the Vatican
at Rome, and the Cuts by Michael Angelo.

Illustrated with the Comments of our
great modern Critics.

The Third Edition.

LONDON:

Printed for J. Newbery, at the Bible and
Sun in St. Paul's Church-Yard, 1766.
(Price Six-pence.)

and the dedication of the book ran thus:

To All
Young Gentlemen and Ladies,
Who are good, or intend to be good,
THIS BOOK

Is inscribed by
Their old Friend
In St. Paul's Church-Yard.

These facsimiles of two of the pages show what the type and illustrations were like. It was characteristic of the quaint little book that attention was almost always called to the illustrations by some such phrase as, "Pray look at him," "See how he sits." This means was used to attract and hold the childish reader's interest. The binding was of a curious kind that is never seen now. It was in what was called "flowery and gilt" Dutch paper and the name exactly describes it. It was more like a very roughly made wall paper than anything else with which it can be compared. The flowers were in anything but the natural colors, and there was gilding casually spread all over in between them.

Another equally famous book was *Mother Goose's Melodies*, the first collection of the old nursery rhymes and jingles. It was published by John Newbery about 1767 and with this also the poet Goldsmith had a great deal to do. It was he who wrote the preface, and the curious and jocular notes to the different rhymes, and edited and prepared the collection.

This book also was published by Isaiah Thomas as soon as it appeared in England and in precisely the same style. It was

Mrs. MARGERY TWO-SHOES. 75

*Rife with the Lark, and lie down with
the Lamb.*

This Lamb she called *Will*, and a
pretty Fellow he is; do, look at him.



No sooner was *Tippy* the Lark and
Will the Ba-lamb brought into the
School, but that sensible Rogue
Ralph, the Raven, composed the
follow-

uniform with *Goody Two Shoes* in binding. Here is a copy of the title-page:

MOTHER GOOSE'S
MELODY:
SONNETS FOR THE CRADLE.
In Two Parts.

Part I. Contains the most celebrated Songs
and Lullabies of the good old Nurses
calculated to amuse Children and to excite
them to sleep.

Part II. Those of that sweet Songster and
Nurse of Wit and Humor, Master William
Shakespeare.

EMBELLISHED WITH CUTS,
And illustrated with Notes and Maxims
Historical, Philosophical and Critical.

THE THIRD WORCESTER EDITION
Printed at WORCESTER: Massachusetts
By ISAIAH THOMAS, JUN.
Sold Wholesale and Retail by Him—1799.

Closet and Altar

I will put my Spirit in you and ye shall live, saith the Lord.

Is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—*Henry Van Dyke.*

O wondrous death of Christ! may we
Be made to live to Christ by thee!
O deathless death, destroy our sin,
Give us the prize of life to win!
—*Adam of St. Victor.*

Our faith is trust in Christ who died,
rather than trust in the death of a Christ.
—*P. T. Forsyth.*

Every call to self-denial is a call to a new Easter. The lower is to be sacrificed for the sake of obtaining the higher. As in the grain of wheat is hidden a secret of value and growth which can be realized only through the dying of the grain in the earth; so in every fragment of human happiness and comfort there is covered up a secret of blessing and of good which can be brought out only through the losing of it, the giving it up.—*S. S. Times.*

What shall death be to thee, O deathless soul?
Greatest it is of all the mysteries,
And yet it lieth in thine own control
To say how dark or else how bright it is.

Distance from God doth make the seeing dim,
Death need not be a plunge into the night,
But the short step that takes thee near to him,
If thou live daily near the Lord of light.

—*Charlotte Fiske Bates.*

Unto thee, O Christ, who hast conquered death and risen again, be glory evermore. Light of the world, Splendor of the Father's presence, Son of Man in humility of self-devotion, Son of God in power—thy risen life is the assurance of our victory. From our low estate—compassed with weakness, made subject unto the death of the body, tried and perplexed and tempted—we look up with grateful and exultant hearts to thee. Thou hast fulfilled all righteousness and given thy life for the sins of the world. Thou hast tasted death for every man and risen again from thy humiliation into glory. As thou hast called us to be one with thee in suffering, so lead us through experience of thy help in trial to the triumph of thy risen and eternal life. Ridd us of all absorbing love of earth and of all bondage to the fear of death. Purify our hearts by the indwelling of thy Spirit that we may wait thy coming with expectant joy. When weakness overshadows us teach us to rest in thee. When earth grows dim and the death shadow passes over come and receive us to thyself, that where thou art we may be also. And to God most high, the God and Father of our Lord Jesus Christ, be praise and honor evermore. Amen.

Calvary

Under an Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

Thorn-crowned his blessed head,
Blood-stained his every tread;
Cross-laden, on he sped,
For me.

Pierced glow his hands and feet,
Three hours o'er him beat
Fierce rays of noontide heat
For me.

Thus wert thou made all mine:
Lord, make me wholly thine;
Grant grace and strength divine
To me

In thought and word and deed
Thy will to do. O, lead
My soul, e'en though it bleed,
To thee.

—*The Pilot.*

The Children and the Pussy Willow

The little ones who attend the kindergarten at the Elizabeth Peabody Kindergarten Settlement, Boston, are sometimes taken out to walk in the long narrow stretch of park grounds called Charlesbank, because it is on an edge of the famous river and was reclaimed from docks a few years ago. This bit of greenery is very refreshing to dwellers in the West End, and the park is made beautiful by a variety of shrubbery. Last spring it was the scene of a pretty incident. One day when the little kindergarten pupils were out walking there they came upon a willow full of budding pussies. The *Kindergarten Review* tells what happened: One of the little people recognized it with delight as a friend whose acquaintance she had made at the kindergarten, and, standing still in front of it, began to sing, freely and simply, her greeting:

O! you pussy willow,
Pretty little thing!
Coming with the sunshine
Of the early spring, etc.

And as the others perceived the bush and heard the greeting, they, too, arrested their steps and joined in the little song. It was a pretty sight—the tiny boys and girls standing there in the open air in a curved group around the willow bush, with their attention centered upon it, utterly unconscious of self or of the possibility of observation, and lifting up their fresh childish voices as if song were the natural language for the time and place. The spontaneity and simplicity of the episode delighted the heart of the kindergarten, and it is beautiful to think of the possession which has come to those children through that experience. From this time forward whenever they sing, "O! you pussy willow," in the kindergarten or at home, the image of the bush in all its springtide of life will appear before them. It will be theirs at will, with no season of dryness and decay, and the song will be a real expression of something which arises within them as its first words are suggested, or as they catch sight of a willow twig in the hand of a passer-by or in a schoolroom vase.

I've always said that 'twas queer to call men folks the strongest set, when they're forever and always holdin' on to some woman the fust minute trouble teches 'em. I make

no doubt but when Scripster talks about Aaron and Hur holdin' up Moses's hands, 'twas a mistake in the printin' that Hur wasn't spelt with an e. Why, there's Deacon Hopkins—take him days when everything goes right and he's as pompous and capable and self-sufficient as an old turkey goboler; he's the top of the heap and crowin' on it, too. But let him get a touch of the rheumatiz, say, or a orlik in the back, or come a spell of rain in hayin' or a dry time for growin' corn, and mercy me! he ketches holt of my aporn string, so to speak, jist as if I was Goliath of Gath. It's the way they're made from the beginnin'; but most of 'em act as though the Lord had said, "I will make a hindrance for him," instead of a helpmeet for him.—*Rose Terry Cooke.*

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The Conversation Corner



DEAR CORNERERS: Some months ago a gentleman in Chicago wrote me that he visited the Tennessee Centennial Fair at exactly the time I did, and also traveled over a part of the State; to prove this, he sent me a couple of pictures he took with his camera, which are such capital views of rural life in that region that I have asked the publishers to reproduce them for you. The place is in Hickman County, Central Tennessee, where my correspondent, although a New England boy and a Dartmouth graduate, had taught in earlier years. When I asked him to describe the pictures, this is what he replied:

My Dear Mr. Martin: . . . The first picture represents a scene I stumbled upon on Indian Creek, about three miles from town. The colored wood-chopper, old Parson Cato Bailey, and his grandson are working up the winter's supply of fuel. You will notice that one has a double headed ax, not common in New England. The other has a wooden maul. Parson Cato was an old time local Baptist preacher. He was a slave in that section previous to the war. During the war he was a Union scout and was specially serviceable to General Grant at the battle of Shiloh. When I took his picture he was over seventy years of age and it was the first time a picture was ever made of him.

The other view is one of great rarity, being an overshot-wheel mill, and is one of two in that whole region. I had to tramp sixteen miles in heat and dust to get it. The old mill is at the head of a creek that empties into Duck River, the water being brought to it in a flume. One can ford through the creek on horseback and, except in the springtime, can cross it on logs or stones—with the occasional wetting of his feet. The mill is run by a white man, and the people from the hills and hollows in that section bring their corn to be ground. On the right in the picture you can see [with a glass, darkly!—Mr. M.] a Negro bringing a load on his mule. W. H. G.

Does not this make you wish to ford that creek and have a chat with the old scout and his grandson? I am sorry Mr. G. did not give the name of the latter, so that I could send him a picture of himself in this paper! Possibly some of your grandfathers who fought at Shiloh may remember "old Cato."

Now I will introduce some of our new members, not all of them—it would take the whole *Congregationalist* to do that—but perhaps one from a State, as far as we can go, in geographical order:

THOMASTON, ME.

Dear Mr. Martin: I enjoy the Corner very much and read it every Sunday, and I should like to be a Cornerer. We have a very large pond here and it is good skating now. I have quite a good many hens and my pullets are laying already. I am very fond of gathering the eggs. If you ever come to Thomaston I would like to have you come and see me. Here is a man carrying water, a sight that I

saw when I was in China with my father and mother. Good by. FREDDY W.

Freddy's pencil picture is a funny one—and he will make an artist surely! The Chinaman is carrying two pails of water, fastened to a pole across his shoulders. By the way his Chinese shoes are pointed, I do not believe the man will ever reach home with his water!

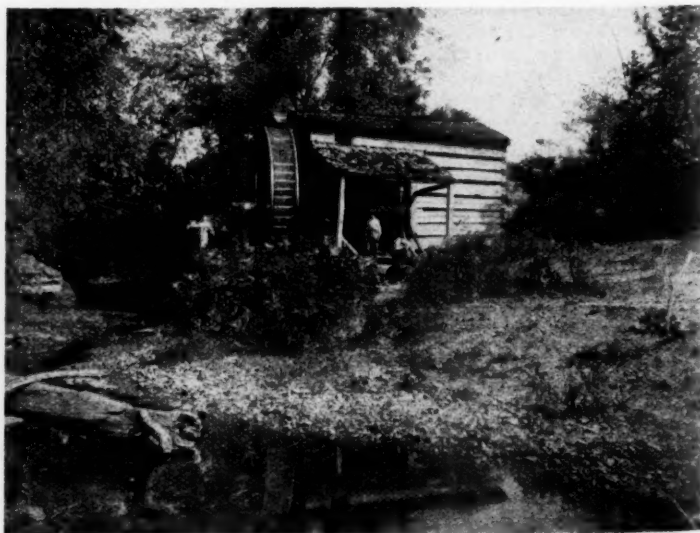
WEST LEBANON, N. H.

Dear Mr. Martin: May I join the Corner? I am nine years old. I can't remember when I first saw *The Congregationalist*. I live on the bank of the Connecticut River. Right across the river is White River Junction in Vermont. It is a railroad center. I like to see the trains come in and find out the difference between the engines. There is quite a difference between the Boston & Maine R. R. engines and the Central Vermont engines. I hope to hear soon that there is room for me in the Corner. FREMONT R.

I will send a Corner certificate by the Boston & Maine at once! This boy likes engines so well, he may make a traveler like the famous pioneer whose name he bears; was he not called "the great *Pathfinder*," or something like that, away back in 1856, when he was the first Republican candidate for President? How we boys did hurrah for "Fremont and Jessie" at one "mass meeting" I attended up in your State that year!

[Mr. Martin mustn't think he can get Chicago and Tennessee and all New England into one Corner! Vermont, Massachusetts and the rest must wait for some other chance.—D. F.]

Mr. Martin



Corner Scrap-Book

(For the Old Folks.)

"TWO MORE LITTLE HANDS"

PROVIDENCE, R. I.

Dear Mr. Martin: In answer to Mrs. G.'s inquiry of Feb. 16 I send you a copy of the poem found in "Pictures and Songs for Little Folks," published by D. Lothrop & Co. The author of the poem is not given. C. D. F.

DANIELSON, CT.

Dear Mr. Martin: I always read the Corner page with great interest—like many other elderly persons. Noticing the request of Mrs. G., I copy the lines from my scrap-book. The author's name is not given, but I have an impression that they have been accredited to Mrs. Ackerman of Providence, who wrote "Nothing but leaves," and who died some years ago. I hope some of the "twenty who rise to say they know" will be able to tell positively. M. D.

CHESTER, N. H.

The author of "Two more little hands" is Mrs. Lucy E. Ackerman. M. B. N.

MT. VERNON, O.

I just now notice the question asked in the Corner for Feb. 16, regarding the lines, "Two more little hands," etc. The poem is an anonymous one and may be found in "Favorite Poems selected from English and American authors," T. Y. Crowell & Co. I send the poem. S. C. D.

As neither of the collections named may be accessible to our correspondent, the lines are given below:

Another little wave
Upon the sea of life;
Another soul to save,
Amid its toll and strife.

Two more little feet
To walk the dusty road;
To choose where two paths meet,
The narrow, or the broad.

Two more little hands
To work for good or ill;
Two more little eyes;
Another little will.

Another heart to love,
Receiving love again;
And so the baby came,
A thing of joy and pain.

I hope C. D. F., our Providence correspondent above, may be able to confirm the statement that the lines were written by a lady of her own city. Whoever wrote them, they are very beautiful, and will touch every parent's heart.

L. N. M.

How Does Jesus Respond to Affection *

By Rev. A. E. Dunning

The greatest thing in the world is love. When it is the supreme motive in any person to minister to others for their highest welfare the person whom love thus rules is doing what Christ came into the world to do. This is what James called "the royal law." Who ever fulfills it, when he knows Jesus Christ, the perfect example of it, will love him with passionate devotion. So Mary loved him. How did he feel toward Mary? As Jesus felt toward her so God feels toward every one who loves Christ as she did. Such a relation between him and his beloved ones gladdens and ennobles all their daily life. Let us try to interpret it by this example. We discover:

1. The sacrifice of love. The entire scene described by John and by the other evangelists [Matt. 26: 6-13, Mark 14: 1-9] is an expression of love to Jesus. There was Simon the leper, a leper no longer. There was Lazarus, brought back from the tomb. There were the two sisters, whose hearts, broken by sorrow, had been healed. Each had received from Jesus a service which no other man could have given, even with untold wealth at his command. They all loved him and sought to express their love as they were able. The supper in their home was their joint tribute, and it was appropriate. For Jesus delighted in good-fellowship. No man in the New Testament is so often mentioned as he is as a guest at feasts. Pharisee and publican, though hating each other, both sought the company of Jesus at their festivals, and he enjoyed them.

But this supper meant more than any other that had ever been made in his honor. Martha, by serving at table, found expression, according to her nature, of her love. The others sought to show their affection by entertaining him. But Mary crowned the whole with an act prompted by a sensitive nature unreservedly devoted to him. The best things she had ever known she had learned from his lips. By his act she had received the highest joy of her life, the restoration of her brother. How would she express her love? See her reclining at that table and looking at him.

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But he was dead, and there he sits;
And he that brought him back is there.

There one deep love doth supersede
All others, when her ardent gaze
Roves from her living brother's face
And rests upon the Life indeed.

Spikenard was the costliest of gifts. It was as rare as is the attar of roses, worth many times its weight in gold. The vase which held it was precious alabaster from Egyptian caves. Pliny says such flasks were like closed rosebuds. Vases of such liquid perfume were reserved only for kings. Cambyes presented one to the king of Ethiopia and everywhere men talked of it. The poet Horace praises the nard in song, offering to give a cask of wine for a very small box of it. Such a gift from a woman of a little town in Judea to a wandering rabbi might well be far famed.

And the gift was offered at a quiet Sabbath evening entertainment. It was a custom in that country for a servant to anoint the head of a guest with oil and to bathe his feet with water. But Mary performed this service herself for Jesus, and for it she took a perfume reserved for kings and used it with lavishness unlimited. She bathed with it not only his head but his travel-stained feet. Then she wiped his feet with her own hair. It was the uttermost expression of devotion, the most sublime and delicate revelation of womanly nature turned toward her divine Saviour.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

*The Sunday School Lesson for April 9. Text, John 12: 1-11.

Are gifts as costly as this made to Jesus now? Yes, often. I will mention only one. Early in this century, when the idea of giving the gospel of Christ to heathen nations was by most Christian people regarded as utterly impracticable, a young girl graduate of Bradford Academy went away from Salem, Mass., on a sailing vessel to carry that gospel to India. Shut out by British authority from the land she sought, she found, at only eighteen years of age, a grave in the Isle of France. She never uttered a word to the people to whom she went to give the word of life. She sent one message home as she closed her eyes on the world—"I have never regretted leaving my native land for the cause of Christ." But hundreds of men and women were moved by the story of Harriet Newell's life to give themselves to the service of Christ in foreign lands, and thousands of natives of India and China and other nations have been won to him through her influence.

2. The hate of selfishness. Of course there are many to whom such love is worse than waste. The greatest contrast in the gospels is that between Mary and Judas. Neither could understand the other, for they lived in different worlds. To her the highest use of treasure was to express her love to Jesus. To Judas that was not use but folly. For many times less money than the cost of the nard he betrayed Jesus to death. The mind of Judas finds frequent expression now. Many men so live for self that the idea of themselves living for others, or of our nation taking on burdens for others, is simply waste. John called Judas a "son of waste" [chap. 17: 12]. We know well enough what Judas would have called John.

Judas knew how to put his thought into language which gained for him a following, for a time, even of sincere disciples. He held before them the thought of the comforts that so large a sum might have given to the poor; and they echoed his criticism. We may find these echoes in the newspapers today. Yet it is the Marys, not the Judases, who give to the poor.

A few years ago a young woman of rare natural gifts and graces, educated at great expense, tenderly loved by many friends, devoted herself to carry the gospel to degraded heathen; and before even learning to speak to them she had found a grave in the heart of Africa. Not a few disciples of Christ exclaimed, "Why this waste?" After that, it is hardly worth while to comment on the criticism that money spent on foreign missions might better be given to the poor at home.

3. Christ's acceptance of human affection. He loved the poor more than his disciples did. But he set above all love for them love to himself. The disciples were not moved by cases of suffering which they wanted to help. There were plenty of such cases. "Ye have the poor always with you." If they had been moved by pity for the poor they could have helped them without wishing to get hold of Mary's alabaster box for that purpose. The poor do not suffer because there is not money enough to give them, but because there is not love enough to Christ to prompt his disciples to relieve the poor. He puts himself in their place and declares that he will judge men's relations to himself by their treatment of the sick, the prisoner, the hungry and thirsty.

Christ explained the meaning of Mary's treatment of him. He declared that her act was a noble work wrought in him and that it required all herself to do it. "She hath done what she could." For months Jews had been plotting to kill him, and his disciples knew it. Mary knew what they knew about it. His return to the region where they could get him in their power and his avowal that he expected soon to die showed her what was coming. He told them all that what she did wrought a change in him. It brought into his spirit cheer and courage to face his great

trial, both by expressing anew the value of those for whom he was to die and by offering to him a new token of love as strong as life itself. "Greater love hath no man than this," said Jesus, "that a man lay down his life for his friends." Precious was Mary's love to Jesus. He returned it with full devotion; and that is the love he feels toward those who love him as Mary did.

He explained, too, what love to him does for his lovers. Mary and Judas each did one deed which is told wherever the gospel is preached throughout the world. Of Mary he said: "Whereas ever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." Of Judas he said: "Good were it for that man if he had not been born." The spirit in which we regard Jesus Christ will determine the value of our service to mankind and the judgment which mankind will finally pronounce on us.

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LITERATURE

BOOK REVIEWS

THE BROWNING-BARRETT LETTERS

Browning never was and never is likely to be a poet for the people, and Mrs. Browning's largest popularity is of the past rather than the future. Yet there is a large public to which everything relating to them remains of interest. There also is a certain fascination in almost all personal correspondence, and in the cases of two such persons as the authors of these letters, endowed with rare qualities of both intellect and heart and envied for peculiar conditions of life, it is unusually strong. There is some justification, therefore, for the publication of this correspondence. Most readers will not regard it as sufficient, and will wonder that such revelations of the most private, personal matters and of the deepest emotions, should have been deemed possible. But both Mr. and Mrs. Browning assented beforehand to the publication, and their son, who is responsible for it, may have felt a certain implied obligation to publish. At any rate, the question was for him to decide, and neither publishers nor public need hesitate to obtain whatever satisfaction they can from his decision.

The two volumes include—with the exception of a single letter destroyed by agreement—the whole correspondence between the two authors, from their earliest interchange, just after their introduction, to their latest, a few days after their surreptitious marriage, when they were arranging their flight to Italy. They never wrote to each other again for they never were separated until death divided them. No letters from any third person are included, and of course the correspondence antedates that which would be of even more interest than their engagement, their wedded history. We recall no other instance of so long a series of letters of just the same character, so absolutely and purposely personal to the writers. Of course allusions to other people occur, but usually because of some direct relation to Mr. or Mrs. Browning.

Many of the letters are unimportant and even tiresome. More are sentimental, not to say gushing. Pages upon pages are full of argument by each to prove the writer the recipient of the greater honor in being loved by the other. Other pages embody long and fervent assertions of the absolute, flawless perfection of their mutual understanding and trust, the utter impossibility of their misconceiving one another, after many of which it is amusing to read more pages abounding in explanations, corrections and fears lest this or that expression may have been misleading. Each of them liked to write, and they wrote at great length and sometimes twice or more a day. Neither wrote remarkably well, although, of course, they were writing hastily and not for others. Their letters abound in repetitions and many passages are confused and obscure. So far as wit appears, it is chiefly of a very ordinary quality.

Many letters discuss their different poems, published or in process of composition. To each the other appeared to be almost, if not quite, peerless in their common art. There is some comment upon the writings of others, usually kindly and often shrewd, and some criticism of each other's work, although chiefly offered by her in response to his request. Neither had many intimate friends—she, living in seclusion as a confirmed invalid, seems to have had very few—and a frequent half-depreciatory tone in allusions to their acquaintances is unpleasant. He was devoted to his parents and sister, however. Her mother was dead and her father a cold-blooded family tyrant, who deservedly forfeited the affection of his children. But her brothers and sisters appear to have merited a warmer affection than she reveals for them. She had loved tenderly a brother who had died, but cared much less for the others. Browning exhibited the most becoming feeling for her relatives, as

she did for his, but their lives were somewhat abnormal in respect to outside ties, and the effects of this fact are plain. Doubtless one was the absorbing intensity of their devotion to each other.

It certainly is questionable whether the publication of their letters will add or subtract more from their reputations. In these pages they do not appear upon pedestals as objects of admiration and even reverence, as great thinkers and masters of song, able to touch hearts and mold characters by their verses. On the contrary they seem profoundly, at times almost painfully, human. Often they are provokingly commonplace, weak and almost silly. But this very revelation of their less glorious characteristics may bring them nearer to the hearts of their readers hereafter. And in spite of all their weaknesses and limitations, their letters reveal this concerning them, and it is well worth being revealed, that they were two simple, sincere, high-minded beings, who loved each other nobly, who sought to benefit mankind in the manner for which they were best fitted, and to encourage one another in so doing. They were wholly without sordidness. No mean or petty ambition of any kind had power over them. They were unostentatiously but sincerely religious. They sought to live to do good.

One looks eagerly in such volumes for allusions to their famous contemporaries. But such passages are not as numerous as might be expected. Several of the lesser literary lights of their early days, Mrs. Jameson, Miss Mitford, Kenyon, etc., are mentioned often, Kenyon especially, a warm friend of each. But Browning, who naturally saw most of the eminent writers of the time, did not write much about them, evidently reserving what he had to say for his chats with his lady-love. Yet they do not go wholly unmentioned. For instance, here is a comment by her upon Carlyle, an acute, even if a little overwrought, recognition of his best service to his readers:

The great teacher of the age, Carlyle, who is also yours and mine. He fills the office of a poet—does he not?—by analysing humanity back into its elements, to the destruction of the conventionalities of the hour. That is—strictly speaking—the office of the poet, is it not?—and he discharges it fully, and with a wider intelligibility perhaps as far as the contemporary period is concerned, than if he did forthwith "burst into a song" [I. 30].

Of Tennyson she wrote:

I have great admiration for him. In execution, he is exquisite,—and, in music, a most subtle weaver out to the ear of fine airs. That such a poet should submit blindly to the suggestions of his critics . . . is much as if Babbage were to take my opinions and undo his calculating machine by it [I. 24].

And elsewhere she quoted a criticism by him of her own verse:

And no less a person than Mr. Tennyson, who said to somebody who repeated it, that in the want of harmony lay the chief defect of the poems, "although it might verily be retrieved, as he could fancy that I had an ear by nature" [I. 100].

And Browning said of him to her:

Moxon's care of him,—Tennyson . . . —is the charmingest thing imaginable, and he seems to need it all—being in truth but a long, hazy kind of man, at least just after dinner . . . yet there is something "naïf" about him, too,—the genius you see, too [II. 151].

Apparently the interviewer is not so modern a character as often is asserted. Even the excellent William Howitt once undertook to interview Wordsworth. Browning tells the story amusingly thus:

Howitt is book-making about Poets, it seems,—where they were born, how they live . . . In the prosecution of this laudable object he finds his way to Ambleside, calls on Wordsworth. . . . And so after a little ordinary complimenting and play-talk, our man of business takes to good earnest, but dexterous

questioning . . . all for pure interest in poetry and Mr. W. "So, sir, after that school . . . if I understand—you went to . . . to . . . ?"—and so on. Mr. Wordsworth the younger having quicker eyes than his father detected a certain shuffling movement between the visitor's right hand and some mysterious region between the chair's back and his coat-pocket . . . glimpses of a pocket-case and paper note-book were obtained. He thought it (the son) high time to go and tell Mrs. Wordsworth,—who came in and found the good old man in the full outpouring of all those delightful reminiscences hitherto supposed the exclusive property of Miss Fenner no doubt! Mrs. W—"desired to speak with William for a moment" (the old William)—and then came the amazement, horror, &c. &c. and last of all came Mr. Howitt's bow [II. 118].

For Americans as such, and especially in literature, they seem to have had chiefly a kind of pitying and amused scorn. Probably Mrs. Browning lived to outgrow the judgment of Lowell which dictated her comment in 1845, that

He has a refined fancy and is graceful for an American critic, but the truth is, otherwise, that he knows nothing of English poetry or the next thing to nothing, and has merely had a dream of the early dramatists.

Mr. Lowell himself is, in his verse-books, poetical, if not a poet—and certainly this little book we are talking of is grateful enough in some ways—you would call it a pretty book—would you not [I. 342-3].

Of editors and critics the two poet-lovers agreed in a generally semi-contemptuous opinion, although they sometimes recognize gratefully kind words about their productions. They were much more sensitive in regard to such criticism than they probably were conscious of being. What the *Athenæum* and *Examiner* said or did not say was a thing of solemn significance to them, however they might rail occasionally at either journal. Their letters throw light only incidentally and fragmentarily upon their own literary theories and practices. Love-letters, and especially such as theirs, are for another purpose. Moreover, they met regularly and with considerable frequency. Indeed, it is a defect in the letters that they so often contain allusions implying knowledge of recent talks, which the reader does not possess.

As we have said, they were both sincerely religious, although making no special show of piety. It also is a noteworthy coincidence, as we pointed out two weeks ago, that both were Congregationalists. Their married life was in most respects idyllic, illustrating the sincerity of the ardent professions of mutual affection in these letters. It would be hard to regret entirely the publication of such a correspondence, although it certainly should have been judiciously edited. [Harper & Bros. \$5.00.]

RELIGIOUS

A literary history of the Bible as viewed by scholars today has long been needed. The *Literature of the Old Testament* [G. P. Putnam's Sons. \$2.00], by Professor Kautsch of Halle, supplies this want. During the last half-century our foremost Biblical scholars have busied themselves with the critical literary examination of the Bible. For a long time their work seemed to many to be entirely a work of disintegration. But it was only disintegration in order to rebuild upon a firmer foundation. And now at last we are coming to the upbuilding. Professor Kautsch presents us with a complete and careful survey of the work done by different scholars in the various Biblical books. Although the author's personality is in no wise lacking, the book is distinguished among German theological works by absence of polemic against other investigators. It confines itself to a plain, simple and straightforward presentation of the present position of the moderate critics, of the men whose object it is not to destroy or to belittle the Bible, but to unfold it in honesty and truth. It will be of especial value to the

minister who wishes to possess the results of the latest and best work upon the Bible, but is unable to spare the necessary time for detailed study of the entire field. The appendixes contain much valuable material and the translator has done his part admirably.

Professor Sayce of late years has occupied himself in giving to the educated public the results of recent discoveries in the domain of Biblical history. His latest work is *Early Israel and the Surrounding Nations* [E. R. Herrick & Co. \$1.00]. There is much of interest in the history of these peoples and each year sees some addition to our knowledge of them. So we are now able to form a fairly accurate picture of their history and civilization. Professor Sayce presents this picture in a readable and entertaining form. In a few places, possibly chargeable to the proofreader, the meaning is obscure. The book also suffers somewhat from his well-known propensity to draw conclusions supporting his views from slender data. However, it is well worthy of a place in the Sunday school library, and the low price places it within the reach of all.

In the Modern Reader's Bible the newest volume is *Bible Stories (Old Testament)* [Macmillan Co. 50 cents]. The editors have selected judiciously many of the dramatic episodes in the Old Testament and have made out of them a pleasant addition to this series.

One of the Two [Fleming H. Revell Co. 30 cents], by Rev. C. M. Sheldon, describes impressively in a sort of allegory, short and telling, the strife of good and evil over a soul. It illustrates briefly but vividly the qualities of imagination, practical pertinence of suggestion and entertaining description which have made the author's name so pleasantly and widely known.

STORIES

There is no lady, in the thoroughbred sense, in Mr. Howells's novel, *Ragged Lady* [Harper & Bros. \$1.75], and nobody is ragged. The author has indulged to the full his inclination to explore and uncover the inmost recesses of the life of commonplace people, and to describe their goings and comings with a seriousness which they, at least, must appreciate highly. As the world is made up largely of such people, this is a sagacious thing for an author to do, from one point of view, and no one will deny that they are as genuinely characterized by various excellences as any one else, but they certainly are not often interesting, and not even Mr. Howells can render them so. His heroine comes nearest to being worth reading about, but is not. The plot of the story hinges upon the practical adoption by a woman—wealthy, but ignorant and selfish, although kind-hearted—of a country maiden, whose travels, emotions and love affairs in her new environment form the bulk of the book. The heroine is simple and sweet, but not a very positive character, and the story does not rank with the best fiction.

Some of the strange facts and phases of heredity are at the base of the plot of *The Wire Cutters* [Houghton, Mifflin & Co. \$1.50], by M. E. M. Davis, a Southern story of exceptional interest and ability. It develops the possibilities due to the existence of some abnormal, but not unknown, facts with dramatic, and even tragic, effect. It is well written and is especially strong in the delineation of personal character, and it touches deeply the sympathy of the reader because it is full of genuine human feeling.

A volume of short stories by Ian Maclaren is known as *Afterwards and Other Stories* [Dodd, Mead & Co. \$1.50]. They are in the author's characteristic vein and, with considerable variety and with some differences of excellence, they abound in interest, containing many tender and helpful passages. They also impress many forms of practical righteousness. But the author has gone much too far in taking so squarely, and almost aggressively, the position that a man of evil character is sure of salvation if he die in the per-

formance of an act of heroism? No right-minded person would willingly undervalue the possibilities in the case of any one, no matter how depraved, or refuse to any one the largest possibility of being saved, but the author's view apparently includes not only the hero of that particular story, but many much worse men than he.

Short Rations [Harper & Bros. \$1.75], by Williston Fish, is an army story, suggested in part by West Point life and in part by the experiences of army men subsequently. It is entertaining, and doubtless reproduces with some success certain features of military life in this country which are characteristic. Although not the equal of some other books of its class it is pleasing reading.

A baker's dozen of the short stories of Clara Louise Burnham are gathered in *A West Point Wooing and Other Stories* [Houghton, Mifflin & Co. \$1.25]. The first five are military and the others more miscellaneous. One and all are charming. They are graceful, spirited, rich in quiet humor, and are capital examples of delineation of types of character. The volume forms one of the most readable of the winter.

The Adventures of Philip and A Shabby Genteel Story [Harper & Bros. \$1.75], by Thackeray, are out in the Biographical Edition, and make the usual impressions of choice and satisfactory workmanship on the part of all concerned.

EDUCATIONAL

A second series of articles from the *School Bulletin* is reprinted in a volume called *Authors' Birthdays* [C. W. Bardeen. \$1.00], which contains exercises for the celebration in schools of the birthdays of Bayard Taylor, Lowell, Howells, Motley, Emerson and half a dozen or more other American authors. The main facts in the life of each are stated, and enough is given in the way of characterization and quotation to illustrate well the individuality and work of each author.—Dr. F. S. Thomas has compiled a dictionary of *University Degrees* [C. W. Bardeen. \$1.00], which tells the meaning of A. B., A. M., D. D., etc., enumerating more dozens of degrees than we supposed there were single ones. Every other page is blank, probably in order that the aspirant for honors of this kind may have room to register his attainments successfully.

Dr. A. K. Rogers's *A Brief Introduction to Modern Philosophy* [Macmillan Co. \$1.25] avoids technicalities and aims to show untrained minds how the problems of philosophy, in spite of their seeming arbitrary, unintelligible and abstract character, really are essential features of any attempt to understand the world and to appreciate human experience. It is an excellent treatise in the main, embodying a careful study of the essentials of metaphysics and dealing with them in a sensible and helpful fashion, but perhaps inevitably it is so metaphysical in language that many of those who really need such a book may be unlikely to be attracted to it.

The first volume of Mr. T. E. Watson's *The Story of France* [Macmillan Co. \$2.50] also deserves high praise. It is to cover the period from the earliest times to the consulate of Napoleon Bonaparte, and this first volume ends with the reign of Louis XV. Its special characteristic is its readability. It is a vivid and at times picturesque narrative, not lacking in historical fidelity, well-balanced judgment, or sufficient attention to details. But it is primarily a spirited and entertaining account of the history of France, much more attractive in form than most histories. This, too, is strong in the portrayal of personal character, but it never, so far as we have observed, is unfair.

Dr. G. W. Botsford's *History of Greece* [Macmillan Co. \$1.10] is intended for high schools and academies, and their pupils will find it a capital book. It is a concise summary of events, a graphic and interesting narrative, and it impresses what it is most important to

remember effectively. It is finely illustrated well indexed and supplied with other helps to easy use, and will commend itself at a glance to all seeking a useful volume of the sort.

The Story of the Thirteen Colonies [American Book Co. 65 cents], by Mr. H. A. Guerber, is a volume of the Eclectic School Readings. In general it seems to be carefully studied and well written.—*Colonial Life in New Hampshire* [Ginn & Co. 70 cents], by J. H. Fassett, is a pleasant reading-book, with many interesting historical bits in its pages and excellent pictures enlivening them.

Prof. A. H. Smith has edited the I., VI., XXII. and XXIV. *Books of Pope's Translation of the Iliad of Homer* [Macmillan Co. 25 cents], with judicious and abundant notes and an elaborate introduction, and the work is neat and tasteful in form and excellent in quality.—Mr. Frederic Starr's book on the *American Indians* [D. C. Heath & Co. 45 cents], No. 2 of the Ethnographic Readers, puts the fruits of considerable scientific investigation into popular language which boys and girls will enjoy reading.—*Vivid Scenes in American History* [B. H. Sanborn & Co. 25 cents], by Helen M. Cleveland, is Book I. in the series of Cleveland Historical Readers. It deals with the period of discovery and exploration and will interest the children.

MISCELLANEOUS

Hawaii Nei [William Doxey. \$1.50], by Mabel C. Craft, is a vivacious and interesting account of the Hawaiian Islands and the author's experiences therein. It has a number of good illustrations. The author is an intelligent observer and a pleasant writer, and her book bears many marks of trustworthiness in description in addition to its genuine interest. But, although she recognizes the good motives of the missionaries, and in some respects the excellent services which they have rendered to the Hawaiians, she is not in accord with most other writers on the subject in her general spirit. On the contrary, her book contains some more or less unfriendly reflections upon them, and indicates a measure of hostile prejudice. The missionaries undoubtedly, being human beings, have made mistakes there as elsewhere, but it is too late to try to convict them of deliberate grasping after wealth and power, nor are they more responsible than other people for the careers of their children, even though the latter be open to objection, as to which there is much to be said on the other side. She also evidently sympathizes with the anti-annexationists, and makes out a much stronger case in their behalf, although in this respect also we are by no means sure that she is correct.

In *The Development of Thrift* [Macmillan Co. \$1.00], by Mary W. Brown, those who are endeavoring to encourage the poor and others who need stimulus to be judiciously saving will find much practical suggestion. Various agencies, such as Co-operative Savings Banks, Building Loan Associations, English Friendly Societies, etc., are described and the volume is intended to develop the character as well as to improve the material condition of those who are the objects of such endeavor. The appendix contains helpful tables.

A useful handbook for practical workers for the benefit of others is *Social Settlements* [Lentilhon & Co. 50 cents], by Prof. C. R. Henderson. It sets forth the characteristic features of the settlement movement, and also deals with the large underlying principles which the movement illustrates. It devotes large space to methods and suggestions. It is comprehensive, judicious and thoroughly practical throughout.

Volumes one and two of the ten volumes of Sir Thomas North's edition of *Plutarch's Lives* [Macmillan Co. Each 50 cents] are just issued in a very compact and tasteful volume. This classic publication probably always will retain its popularity and such an edition as this, so pretty and convenient, will be found specially agreeable to be owned.

NOTES

— Count Tolstoi is submitting a little to the current usages of other men. His new novel is to be copyrighted instead of being left for any one to print and profit by.

— A valuable translation of the four gospels from the Greek text into English has lately been published under the sanction of the ecclesiastical authorities of the Roman Catholic Church in this country.

— Mr. Justin McCarthy's forthcoming volume of personal reminiscences is expected to be one of the most interesting books of its class ever published. He has had long, wide and intimate knowledge of public men and life in England and elsewhere, and his literary habit and style are exceptionally adapted to such a work.

— Mr. Hall Caine says that his becoming an author was suggested to him by Dante Gabriel Rossetti. Rossetti and he were living together and the former was dying for lack of sleep. To relieve the distress of his long, wakeful nights Mr. Caine used to tell him stories of the Isle of Man. Rossetti was delighted with them and insisted that he write them out in some form for publication.

— The famous *Yale Literary Magazine* was sixty-three years old on March 23. It is not only the oldest college publication but the oldest magazine of any sort in America. It was proposed by W. T. Bacon and Horace Colton, of the class of 1837. But their classmate, ex-Secretary of State William M. Evarts, was perhaps even more active in starting it, and more than any one else is the father of *Yale* under-graduate literature. He first wrote a series of Coffee Club Papers, which gained him a wide fame in the college world, and either he or his roommate, Bacon, composed the Horatian rhapsodies on the beauties of Chloe and Daphne, and the Byronic romances of the Orient which appeared. The style of the "Lit" was elevated and dignified from the first and it always has represented what is best in under-graduate thought and life. Mr. Evarts also was responsible for the design on the original cover, a figure of Elihu Yale with a Latin motto, which never has been altered. The first volume contained 500 pages, later it was somewhat reduced in size. The magazine is conducted by five editors, chosen by each Junior Class from its own number a short time before becoming Seniors on the basis of pre-eminent literary abilities and successes, and election to the board is one of the distinctions of the college course. Among the well-known graduates thus honored have been Edmund Clarence Stedman, Donald G. Mitchell, President Gillman of Johns Hopkins, Hon. Andrew D. White, now United States ambassador to Germany, Charlton T. Lewis, Prof. T. R. Lounsbury, E. R. Sill, ex-Gov. D. H. Chamberlain, Prof. H. A. Beers, Dr. A. E. Dunning, our own editor-in-chief, and many more. The magazine is a potent factor in maintaining a democratic spirit and a high literary ideal at Yale, and has won deservedly a reputation outside of the college world not easily gained by an undergraduate publication.

BOOKS OF THE WEEK

- Small, Maynard & Co. Boston.*
THE MEMORY OF LINCOLN. Poems selected with an introduction by M. A. De Wolfe Howe. pp. 65. \$1.00.
WASHINGTON'S FAREWELL ADDRESS. With a prefatory note by W. C. Ford. pp. 32. 50 cents.
Ginn & Co. Boston.
MACAULAY'S LAYS OF ANCIENT ROME. Edited with introduction and notes by Moses G. Daniell. pp. 145. 40 cents.
Little, Brown & Co. Boston.
THE MIRACLES OF ANTI-CHRIST. Translated from the Swedish of Selma Lagerlöf by Pauline B. Flinch. pp. 378. \$1.50.
Harper & Bros. New York.
HARPER'S ROUND TABLE, 1898. pp. 576. \$3.50.
HARPER'S NEW MONTHLY MAGAZINE. Vol. 96, 97. pp. 976, 987. Each \$3.00.
HARPER'S WEEKLY, 1898. pp. 1,304. \$7.00.
HARPER'S BAZAR, 1898. pp. 1,142. \$7.00.
DENIS DUVAL. By W. M. Thackeray. pp. 568. \$1.75.
THE CAPSINA. By E. F. Benson. pp. 333. \$1.50.
THE RIVER SYNDICATE AND OTHER STORIES. By C. E. Carryl. pp. 297. \$1.25.

- Doubleday & McClure Co. New York.*
THE BLACK DOUGLAS. By S. R. Crockett. pp. 479. \$1.50.
HOW TO PLAN THE HOME GROUNDS. By S. Parsons. pp. 249. \$1.00.
WITH SAMPSON THROUGH THE WAR. By W. A. M. Goode. pp. 307. \$2.50.
A VOYAGE TO THE MOON. By Cyrano de Bergerac. pp. 218. 50 cents.
THE MINISTER OF CARTHAGE. By Caroline A. Mason. pp. 150. 50 cents.
Macmillan Co. New York.
ADDISON'S SIR ROGER DE COVERLEY. Edited by Zelma Gray. pp. 166. 25 cents.
HUGH WYETH. By Beulah M. Dix. pp. 376. \$1.50.
LETTERS FROM JAPAN. By Mrs. Hugh Fraser. 2 vols. pp. 394, 387. \$7.50.
Charles Scribner's Sons. New York.
DANTON: A STUDY. By Hilaire Belloc, B. A. pp. 440. \$2.50.
THE GREATER INCLINATION. By Edith Wharton. pp. 254. \$1.50.
F. A. Stokes Co. New York.
FROM REEFER TO REAR-ADMIRAL. By Rear-Admiral B. F. Sands, U. S. N. pp. 308. \$2.00.
A. C. Armstrong & Son. New York.
NEGLECTED FACTORS IN THE STUDY OF THE EARLY PROGRESS OF CHRISTIANITY. By Rev. James Orr, LL. D. pp. 235. \$1.50.
J. B. Lippincott Co. Philadelphia.
ELIZABETH, EMPRESS OF AUSTRIA. By A. de Burgh. pp. 383. \$2.50.

PAPER COVERS

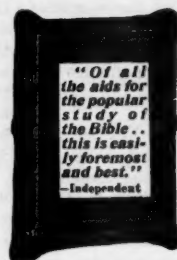
- A. S. P. C. A. New York.*
THIRTY-THIRD ANNUAL REPORT OF THE AMERICAN SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.
Bible Inst. Colportage Assn. Chicago.
THE SCHOOL OF OBEDIENCE. By Rev. Andrew Murray. pp. 122. 15 cents.

MAGAZINES

- March. ART JOURNAL.—TRAVEL.—OUR DAY.—WRITER.—CONNECTICUT.—BIBLIA.—MUSIC.—FORESTER.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 9-15. The Holy Garments.
Eph. 4: 20-24; Rom. 6: 4.

Cassock and surplice, pontifical robe and bishop's miter, the nun's somber costume and the deaconess's suit of modest gray, the picturesque uniform of the Salvation Army and of the American Volunteers—all these suggest ecclesiasticism and religion, but they may or may not stand for true piety and devotion to the welfare of the world. To be sure, multitudes of those who thus differentiate themselves from their fellows are sincere and useful servants of the Master, but to array one's person in such attire is not necessarily to put on holy garments.

The light of love in the eye, the unforced smile, a modest and dignified bearing, an air of self-control, a personality radiating hope and cheer, a savor of Christ about one as he walks through crowded streets and enters into dingy rooms—are not these the natural drapery for the pure soul? "The King's daughter is all glorious within," nor could she think of arraying herself in the tinsel and tawdriness which would mark her as one of the fashionable set. Her proper adornments are those of the meek and quiet spirit and of the "heart at leisure from itself to soothe and sympathize."

The soul is a subtle thing, but it must externalize itself. It seeks expression as the seed yearns to send its life-giving properties into the blossoms. Christianity is not a barren, colorless thing. It cannot help molding for itself forms of beauty. It is not the impulse of mere ecstasy which leads the Christian hymnist, thinking of the glories of the celestial life, to say,

The pastures of the blessed
Are decked in glorious sheen.

I am sure all must have seen this transfiguration of personal life by the indwelling Christ. Faces which to a casual view seem the plainest of the plain become full of beauty and inspiration because, little by little, we have learned to understand the depths and the heights of our friend's spiritual life, his sensitiveness to evil, his responsiveness to good, his passion for service.

As to the "how," is there any other way to get these holy vestures than through the transformation of one's central purpose in life, concerning which our Scripture speaks? I know of none. How our very persons, the physical structure objective to the world, will preach to the world depends upon the thoroughness with which we have presented our bodies as living temples to our God. In one of his beautiful personal talks with Christians, entitled *The Changed Life*—a book which should be read in connection with this theme—Henry Drummond says: "To live with Socrates—with unveiled face—must have made one wise, with Aristides just. Francis of Assisi must have made one gentle, Savonarola strong. But to have lived with Christ? To have lived with Christ must have made one like Christ; that is to say, a *Christian*." That is the secret. Have you learned it?

UNIQUE PROGRAMS

A "bird social" is reported at which anecdotes were told of the feathered tribe and poems and songs of bird life gave added interest.

An Evening with Kipling supplied a timely subject for a social. The *Jungle Book* was drawn upon for readings and *The Road to Mandalay* was sung.

A monthly missionary meeting had for its topic Distinguished Missionary Events of 1898. Papers were read on *Revival in Many Fields*, *Our New Mission in Alaska*, *New Obligations Imposed by the War*, etc.

Japan, Its Customs and Advance to Christianity occupied the Endeavorers at a missionary social. Tea was served in Japanese style. Stories were told involving names of mission heroes to be guessed. Fan-songs were heard and many curios exhibited.

WITH NEW ENGLAND WORKERS

The C. E.'s. of the Free Church, Providence, have undertaken the expense necessary to light the church by electricity.

The Endeavorers of Phillips Church, Exeter, N. H., have sent three barrels of clothing and useful articles to the Montgomery Industrial School, Ala. General Secretary Baer addressed Worcester young people at the Pilgrim Church Monday evening. The Deepening of the Spiritual Life was the theme.

Native helpers in Southern India are being supported by the Y. P. S. C. E. of the Park Street Church, Boston. The society recently gave \$25 to the North End Mission of the city.

Two new societies are reported in the Springfield (Mass.) Union. Rev. S. H. Woodrow has been chosen chairman of the "Springfield, '99" committee. The outline of the program indicates a convention of power.

Reports from Western Massachusetts show large attendance and much interest in the union conventions recently held. In southeast Berkshire special emphasis was laid upon the relation of Endeavorers to temperance.

The Yale Band, now at work in the interest of awakened missionary activity, will hold a series of meetings in Boston, April 22-27. The band will conduct its work under the auspices of the city C. E. union and similar organizations.

The Church Prayer Meeting

Topic, April 2-8. The Crown of Christ's Career. Matt. 28: 1-10; John 20: 1-18.

Resurrection necessary to supplement cross, to complete revelation of truth, to inspire the church.

Missionary Topic: The Young Life Now Devoted to Missions. 1 John 2: 1-17.

[See prayer meeting editorial this week, and exposition of the missionary topic in the issue of March 16.]

SCRIBNER'S NEW SPRING BOOKS

ON THE SOUTH AFRICAN FRONTIER. By WILLIAM HARVEY BROWN.

With 32 illustrations and 2 maps. 8vo, \$3.00.

A story of absorbingly interesting travel, exploration and adventure in Rhodesia. The narrative of the author's varied experiences gives a series of vivid pictures of life on the African frontier as entertaining as it is historically valuable.

THE LIFE OF DANTON. By HILAIRE BELLOC, B. A.

Late Scholar of Balliol College, Oxford. With portrait and notes. 8vo, \$2.50.

The first biography in English of the great French revolutionary leader that is founded on original documents. Mr. Belloc's endeavor has been to paint a picture as vivid as may be of Danton, and to describe the character of the period of which he was the central figure.

RED ROCK. By THOMAS NELSON PAGE.

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STRONG HEARTS. By GEORGE W. CABLE.

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In this book Mr. Cable returns to the field which gave him his earliest fame and his readers a peculiar pleasure—New Orleans and its mingled races. These stories have all the charm of "Old Creole Days," while showing Mr. Cable's strength in an entirely new direction.

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HOW TO KNOW THE FERNS. By FRANCES THEODORA PARSONS.

This volume does for the ferns what the same author's "How to Know the Wild Flowers" did for the flowers of woods and fields. It is similar in aim and scope to the previous volume, and is intended as a guide for those who enjoy seeking out and gathering ferns. By means of its simple, clear and brief descriptions and its accurate illustrations it enables the unscientific lover of nature to identify any of our common ferns.

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In and Around Boston

Atlanta University's Needs and Service

On the evening of the 23d the hall of the Colonial Club, Cambridge, was comfortably filled with an audience of representative whites and blacks of Boston and Cambridge who had gathered to listen to a discussion of some of the aspects of the Negro problem, and to consider the work that Atlanta University is doing in providing the higher education for the Negro. Prof. Edward Cummings of the department of economics at Harvard University presided, and among the other professors present with their wives were Professors Albert Hart and William James, and Mrs. Alice Freeman Palmer, the latter of whom made an impressive plea for financial support for the University at Atlanta. Pres. Horace Bumstead set forth briefly and modestly the aim and work of the institution. Then Prof. W. E. Burghardt Du Bois, professor of economics and history at Atlanta University, described the conditions in a typical Southern town and the racial antecedents which account for the conditions which now prevail. This was supplemented by a brief account of the sociological conferences held each year under the auspices of the university, to which the alumni and students of the institution bring data gathered during the year, which when analyzed and published is of much value to students and statesmen in determining the actual condition of the Negroes in the cities and large towns of the South.

The talk which followed was striking in its force and significance because of its freshness and frankness and its source. The speaker, Mr. Walter Page, editor of the *Atlantic Monthly*, had just returned from a five weeks' sojourn at the South. Born a Southerner and educated in Virginia and Maryland, he has ties which admit him to the highest and most influential circles of the South. Now a resident of Cambridge, and Northern in his convictions respecting the Negro, he has free admission to the homes and schools for the blacks. His talk was based on confidential communications. He reports no diminution of the rigidity of the color line in "society," or in the professions of the law or the ministry. In the profession of medicine, however, it is breaking down. He finds a strange mingling of sympathy and ignorance in the attitude of the Southern whites toward the schools for the blacks—sympathy for the intentions of the teachers but dense ignorance as to the results attained and the methods pursued. Politically, the South is in a chaotic state. The most conscientious and ablest whites admit the evil results to their race of the disenfranchisement of the blacks, at the same time that they assert the absolute necessity of defying the Federal Constitution. Hence respect for law is fast departing.

Booker T. Washington, who came, unannounced, to show his cordial sympathy for Atlanta University, expressed his delight at being able to speak in behalf of some other institution than Tuskegee, and he did it in a way to increase one's admiration for him and the race which he represents.

The Corporation Problem

The Young Men's Congregational Club, after its monthly dinner at the Hotel Brunswick last week, listened to a suggestive and thoughtful discussion of The Corporation Problem, by Louis Brandeis, Esq., one of the able young Jewish lawyers of the city, whose devotion to civic betterment had made him conspicuous. He considers the modern corporation, with its unlimited capital and monopoly features, to be the logical outcome of the corporation idea, and as such inevitable—once conceding the necessity of the corporation as a business instrument. He foresees a stern contest between the industrial monopolies and the people as to the disposition of the profits which will accrue to the monopolists, and he insists that the first duty of the public

is to insist on approximately complete knowledge of the problem before it attempts to deal with it, lest in proceeding in ignorance it do more harm than good.

The Tuskegee Benefit

Hampton Institute contributed its quartet and Atlanta University its gifted professor, Du Bois, to the entertainment of the large audience gathered in Tuskegee's interest in the Hollis Street Theater on the afternoon of the 21st, thus revealing a lack of jealousy and unity of spirit which is admirable and by no means common among educational institutions. Bishop Lawrence of the Protestant Episcopal diocese of Massachusetts presided. Pres. Horace Bumstead of Atlanta University, William Lloyd Garrison, Edwin D. Mead and Prof. William James sat upon the platform, and all the seats of the auditorium and the galleries were occupied by the best whites and blacks of greater Boston. The songs of the quartet touched the hearts of all. Paul Laurence Dunbar recited five of his inimitable poems, serious as well as dialect, and instantly became a favorite by reason of his manner as well as his matter. The appreciation of the character of Alexander Crummell, read by Prof. William E. B. Du Bois of Atlanta University, was as delicate a bit of art as one often hears and profoundly suggestive in its revelations of the character of the subject of the appreciation and the appreciator as well. Booker T. Washington has been heard to better advantage than in this speech, but it was an effective one, nevertheless.

Leyden Begins to Build

Leyden Church, Brookline, is fortunate in having a most efficient building committee, whose preliminary activity began last June and has been brought, this week, to a satisfactory outcome in the signing of a contract for a chapel, to cost about \$22,000 and to accommodate 350 persons, together with desirable modern conveniences for Sunday school and parish needs. Every cent on the lot, costing \$16,000, has been raised by the members of the church, and a substantial nucleus for the building fund proper has been contributed by members of Harvard Church, Brookline, and Eliot Church, Newton. The structure, upon which work begins at once, will be of Brighton stone and erected with a view to be of permanent use in connection with the larger edifice to be erected sometime hence. Since the contract specifies Dec. 15 for the completion of the work, the members of this young but most promising church, who have been singularly united since their organization in September, 1896, hope to be singing their Christmas praises in their own church home.

Dr. McElveen's Idea of a Church

Stormy Sundays do not dampen the enthusiasm of Shawmut Church people in their new pastor, if one may judge from the size of his congregation the past two weeks. In one of his epigrammatic sentences he said a pastor cannot succeed if he preaches to the absent or preaches absently to the present. Dr. McElveen is not likely to do either. In his sermon last Sunday, which had for its subject co-operation, or Paul's phrase, "Helping together," he emphasized the thought that the people as well as the pastor are ministers and priests before God, and pointed out that the church is not a lecture association, a religious club, an eternal life guarantee company, nor a spiritual haven of rest. After dwelling on the New Testament conception of the church and its function, he suggested practical ways in which his people could help him—by frequent attendance, by daily prayer for the church and by individual responsibility and work. The cordial invitation to his home on Durham Street, given before the service, and the friendly word for each as he mingled with the scattering congregation are characteris-

tic of his genial nature and earnest desire to know his people.

Dr. Lyman Abbott Resuming the Harness

Dr. Abbott, after several weeks' rest in and about Boston, has consented to emerge again. He preached an impressive sermon to the students at Harvard on Sunday evening. His theme was the necessity of proceeding from the known to the unknown in religion as in all other matters, and he made the interesting statement that in his days at college there was a time when he doubted everything but two articles of the Christian creed. He always believed that he existed and that there was a good God. Save these articles all the faith he has today he has won by hard wrestling.

On Monday noon Tremont Temple was well filled with an audience gathered to hear what he might have to say about international brotherhood. It is safe to assert that his words cannot have given entire satisfaction to those who invited him, inasmuch as he made it clear that he was not "a peace at any price man." He justified the war for the release of Cuba, and he still indorses the Administration in its efforts to gain authority over the Philippines. He denies that we are endeavoring to steal the Philippines, and pledges his honor that as soon as he detects any evidence that such is the purpose of the Administration he will denounce it as vehemently as he now denounces bosses and thieves of New York and Philadelphia.

Individuality in the Ministry

The versatility of the committee having in charge the Boston Ministers' Meeting was well illustrated last Monday. The expected address falling, Rev. F. S. Hunnewell presented an interesting paper upon Individuality in the Ministry. His true preacher trains individual characteristics with a view to eliminate all eccentricities, mannerisms offending good taste or that attract attention to himself. He will guard against the tendency to imitate popular ministers. His methods of work and books will be such as appeal to him as best adapted to effective work.

The moderator elect, Rev. E. N. Hardy, introduced by Dr. C. H. Beale, responded by saying a warm word for the "cold Boston minister," whom he had found approachable.

Congregational House Workers at Play

The ladies of the Diversity Club, *et al.*, were sumptuously dined at the Parker House March 22 by the gentlemen of the benevolent and publishing departments. It was the first gathering of the kind since the transfer from the old building. After the banquet came brief and witty addresses by ladies representing the club, the editors, the secretaries and publishers, to which Mr. Thomas Todd happily responded. The company then adjourned to the new Pilgrim Hall to enjoy the rest of the entertainment. First came the reading of the initial number of *The Tattler*, by its able editor, Rev. J. L. Kilbon. Boasting a large number of gentlemen as contributors, this magazine proved a veritable storehouse of wit, humor and sentiment, its local hits provoking many mirthful explosions in the audience and showing that beneath their usual grave exteriors the authors possess latent powers which would do credit to a Twain, a Bangs or a Dobson. The crowning feature of the evening was a prophetic presentation of life in the Congregational House in 1950, when all the departments are to be manned by women, who tyrannize over their unfortunate male assistants in a way unheard of under present reversed conditions. This production, conceived by one of the participants, was artistically interpreted by four of the younger men of the house. The feast of laughter and good cheer not only had the refreshing effect of a vacation, but provided enlivening memories which will brighten many a weary hour through the coming year.

The View Point of Others

The keynote today is a quiet hour with *The Congregationalist*.

Rev. Dan F. Bradley, D. D., of Grand Rapids, Mich., has a message for you regarding this paper:

"IT GROWS IN VALUE TO ME. I MENTION PARTICULARLY THE DEVOTIONAL COLUMN, WHICH CANNOT FAIL TO HELP THE MINISTER IN THE INNER SPIRITUAL LIFE. I HAVE RECEIVED STRENGTH FROM READING IT SUNDAY MORNING BEFORE ENTERING THE PULPIT—STRENGTH AND COURAGE FOR THE GRAVE RESPONSIBILITIES RESTING UPON A MAN WHO IS TO LEAD THE MULTITUDE IN WHAT IS TO MANY OF THEM THE ONLY SERVICE OF PRAYER IN THE WEEK."

The pastor's life is so filled for others that he may sometime overlook himself. In the hour of worship he leads the people in the service and into the truth he would teach. But what of his own spiritual growth? When Dr. Bradley points out the value of a Quiet Hour with a religious journal, he indicates an important agency in stimulating such essential life.

And what of the assembly to whom the pastor speaks? Every member gains more from the service and sermon if thought is upon common lines.

As a preparation for the Sabbath a religious weekly is one of the necessities.

Thousands count this paper as the one. Why not?

Yours, *The Congregationalist*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

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CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles E. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION OF Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money, clothing, food, etc., to the Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, Captain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, April 3, 10 A. M. Subject, The Race Problem. Speaker, Rev. C. J. Ryder, D. D., of New York.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

INTERNATIONAL SUNDAY SCHOOL CONVENTION (Triennial), Atlanta, Ga., April 27-30.

INSTALLATION AT SHAWMUT CHURCH, BOSTON, of Rev. Wm. T. McElveen, April 11. Sermon by Dr. O. H. Parkhurst of New York.

MASSACHUSETTS ASSOCIATIONS

MENDON ASSOCIATION, United States Hotel, Boston, April 4.

HAMPDEN ASSOCIATION, Cooley Hotel, Springfield, April 11.

ESSEX NORTH ASSOCIATION, Union Church, Haverhill, April 18.

BERKSHIRE SOUTH ASSOCIATION, West Stockbridge, April 25.

FROM ST. LOUIS

The Ministers' Union has arranged its program for the entire year, ending the last of June. Among the visitors who will speak is Dr. G. M. Boynton of the C. S. S. and P. S., who is assigned for May 1. At the last meeting Rev. Frank Foster was elected president and Rev. S. T. McKinney secretary for the coming term. Mr. W. J. Brown, a member of First Church and secretary of the Central Y. M. C. A., outlined the plans and work of the association in their relation to the work of the churches. President Fuller of Drury spoke of the association work in the college and the State. Rev. M. J. Norton, late of Grandin, Mo., has begun his work at Immanuel, succeeding Rev. W. N. Bessey, who was pastor for five years. Rev. R. E. Hall of Wheaton, Ill., supplies at Redeemer with a view to permanent settlement.

Dr. Burnham's eloquent sermon, given on Washington's Birthday at Pilgrim Church, has been printed in neat pamphlet form by the Sons and Daughters of the Revolution, before whom it was delivered. He is chaplain of the order.

Miss Margaret J. Evans, dean of Carleton College, who was the speaker of the evening at the Congregational Club on ladies' night, March 20, spoke next day at First Church before the Tuesday Literary Club on Women's Clubs and Their Work. A reception in honor of the distinguished visitor followed the address. She was similarly honored by the Wednesday Club, and also addressed a large gathering of missionary workers from the various churches at Pilgrim under the auspices of its Ladies' Association. Miss Evans's visit has been an inspiration to our Christian workers, and will give a new impulse to missionary efforts.

The movement in the interest of Sabbath observance was given a set-back by the procession of St. Patrick's Day, delayed till March 19. About 10,000 Hibernians were in the parade, and the pontifex maximus of the occasion was the priest of St. Patrick's parish. Non-Catholics wonder if Ireland's patron saint would approve Sabbath desecration in his honor.

W. M. J.

OF SPECIAL NOTE THIS WEEK

A church's "forward movement" in Illinois. The unique plan of the church in Appleton, Wis., in capturing a Connecticut pastor.

An Ohio club has spread its influence. Several churches all about the country have successfully tried the plan which is proving a benefit at evening services in a New Hampshire church.

A new church in Greater Boston. Honorable record of a pastor in Washington State.

A CASE OF CHURCH UNION

The council that ordained Rev. G. H. Wright last week as pastor of the People's Church, Worcester, was a unique case of Christian unity. People's Church was organized four years ago as an un denominational church, although its pastors and the majority of its members have been Congregationalists. The new pastor is a member of the Rollstone Church, Fitchburg, and a graduate of Andover Seminary. People's Church invited to the council

Baptist, Free Baptist, Disciple, Congregational, Episcopal and Methodist churches. All but the Episcopal and Disciple churches responded. The pastor of Trinity M. E. Church was moderator, the pastor of the sister Baptist church was scribe. The question was raised whether any denomination would recognize the validity of the ordination by such a council, but was settled in the affirmative. The sermon was preached by Dr. W. H. Ryder of Andover, the prayer of ordination was offered by Dr. G. W. King, Methodist Episcopal, other parts by Rev. Guy Wheeler, Baptist, W. T. Sleeper, Dr. Alexander Lewis and W. J. Batt, Congregationalists.

PASSION AND HOLY WEEK SERVICES

The Last Week in the Life of Our Lord Upon Earth is the general subject of eight evening services in Holy Week and on Easter in MONSON, MASS. The sub-topics are: The King's Thoughts, The Temple and the Home, Publicity, The Quiet Hour, The Fellowship of the Saints (with communion service), The Life Laid Down, The Silence of the Grave, The New Life.

In ANDOVER, MASS., Free Church has lectures Tuesday, Wednesday and Thursday evenings of this week by the pastor, Rev. F. A. Wilson, on: A Boy's Religion, Religion in the Home, and The Last Supper.—At ANDOVER SEMINARY daily afternoon services (except Saturday) are held in the chapel, conducted by Prof. George Harris.

In CHELSEA, MASS., the three churches hold services of a special character this week on every evening except Saturday. First Church has planned that one service be in charge of the C. E. Society and another of the Sunday school. A special mid-week communion service will also be conducted.

The Eliot Church, NEWTON, MASS., holds services on all the evenings of the week but Saturday, Dr. Davis conducting the first and neighboring pastors serving as leaders thereafter. On Friday a union fellowship service occurs.

First Church, NORTHAMPTON, MASS., arranged a series of special Holy Week services, and on Good Friday evening a cantata, The Story of the Cross, by Dudley Buck, will be rendered by a chorus.

Palm Sunday was observed in MIDDLETON, MASS., by a service of praise in the morning. During Holy Week several neighboring ministers conducted special services.

All the Congregational churches of SALEM, MASS., joined in three special services at Crombie Street Church, and will unite for the celebration of the Lord's Supper Friday evening.

In HAMMILL, MASS., four Holy Week services are held, with preaching by two clergymen from out of town. A consecration service is planned for Good Friday evening.

In HAVERHILL, MASS., a special communion is planned for Easter Sunday, when new members who have expressed the desire will be received.

The week before Easter is being observed in MACHIAS, ME., with services every evening except Saturday. On four evenings and on Friday afternoon sermons are to be preached by neighboring ministers. On Friday evening the pastor, Rev. C. D. Crane, will conduct a quiet hour, with the subject Jesus in the Tomb.

At the First Church of BUXTON, ME., the pastor, Rev. F. H. Baker, has been preaching Sunday mornings and at Groveland Sunday afternoons during Lent preparatory to Easter. And during Passion Week preaching services were conducted every evening except Saturday.

The plans of North Church of PORTSMOUTH, N. H., include half-hour devotional services on Monday and Wednesday afternoons and on Tuesday and Thursday evenings, conducted by the pastor, Rev. L. H. Thayer, with the subject: The Son of Man in the Hands of Men and in the Hands of God. A Good Friday service at 7.30 P. M. will have special passiontide music and a sermon.

In GOFFSTOWN, N. H., through the week preceding Easter, preaching is provided at special services by neighboring pastors, and the Lord's Supper will be administered on Thursday evening.

At HARTFORD SEMINARY special meetings were arranged for Passion Week. Tuesday evening Prof. Rush Rhees of Newton Seminary addressed the students. On succeeding evenings Rev. R. T. Hall of New Britain, Ct., Rev. Maitland Alexander of New York city and President Hartranft of the seminary spoke.

The First and South Churches, NEW BRITAIN, CT., having united in several weeks of services earlier, now unite again during Holy Week in evangelistic meetings.

EAST HARTFORD, CT., is holding special services on four evenings this week, the pastor, Rev. S. A.

Barrett, conducting the last and neighboring pastors the others. Friday morning a Fast Day service will be held addressed by Dr. M. W. Jacobus.

Special meetings are being held in ORANGE, N. J., during Holy Week. Early morning prayer meetings and preaching services in the evenings are the features.

In ST. LOUIS, MO., at First Church three special midweek evening services have this program: The Words from the Cross, The Words Around the Cross (a Bible reading by the pastor, Rev. C. H. Patton), and a choral service. Easter morning new members will be received, and the sermon will be on The Instinct of Immortality.

THEOLOGICAL SEMINARIES

Bangor

The Seniors recently took tea and passed a social evening at Professor Paine's home.—Professor Ropes and wife have given their annual reception to the students.—The Seniors have finished work in the fourth volume of Neander.—Dr. J. L. Barton of the A. B. C. F. M. lectured in the Bond course last week, as noted elsewhere in this issue.—The trustees recently held a meeting to discuss matters of finance and the question of instruction, with a view to curtailment of expenses.

Andover

A number of the men attended the annual convention of the Boston Inter-Seminary Missionary Alliance at Tufts College.—Among the subjects ably discussed of late by the Seniors at the church history seminar with Dr. Smyth are: St. Paul and Irenaeus, by Mr. Dyer; Christ in Art, by Mr. Cochran; Athanasius, Augustine, by Messrs. Gilpatrick and Leavitt; Christian Charity in the Early Church, by Mr. Miller.—Mr. G. A. Andrews of the Senior Class has been preaching at the West Parish Church.—Dr. Hincks preached at the Scotland district last Sunday.—The students from all classes are busy upon the scholarship essays to be handed in early in May.—The study of Browning at the English seminar has been concluded with a paper by Mr. A. E. Stearns. The series for this year closes with Matthew Arnold, by Mr. Spalding.—An interesting letter has been received from Dr. Selah Merrill, consul at Jerusalem, telling of the emperor's visit to the Holy Land.

Hartford

The Hartford Central and Hartford North Associations meet in this city on Monday, April 3. Quite a large number of the students of the seminary expect to present themselves for approbation to preach.—The Connecticut Library Association met with Professor Perry in the Case Memorial Library last Friday. At the morning session Professor Perry explained the classification of the library. The afternoon session was given to the discussing of S. S. libraries, the students being invited to attend.—Professor Fisher of Yale gave last week the second lecture in the Carew course, his subject being The Massacre of St. Bartholomew.—Rev. C. O. Day, the newly elected secretary of the Education Society, spoke to the students last week on the work of the society.

Yale

The Middlers will be examined for approbation to preach next week by the Central Pastors' Association. There will be a written examination in Christian doctrine and personal belief, an oral one in religious experience, motives for entering the ministry, and, where advisable, on doctrinal belief, and a sermon will be presented and in part read before the association.—Last week the Leonard Bacon Club listened to a lecture by ex-Minister E. J. Phelps on Debating.—At the Philosophical Club Prof. H. W. Conn of Wesleyan lectured on Modern Studies in Protoplasm; at the Biblical and Semitic Club Prof. C. M. Mead, formerly of Hartford Seminary, discussed The Methods and Problems of Biblical Revision; and Rev. F. A. Holden read a paper on Social Ideas in the Pre-exilic Prophets.—Professor Brastow has been compelled to suspend his classes temporarily on account of illness.—The speakers at the Commencement, which will occur May 17, will be four in number, to be selected by competition on the basis of the work of the course and the theses.

Chicago

The studies in the Missionary Circle have been: March 13, Life of Peter Parker; March 20, The China Inland Mission; and March 27, A Chinese Slave Girl.—Rev. A. N. Hitchcock, district secretary of the American Board, addressed the Thursday conference, March 23, on How the Churches at Home May Have Their Interest in Missions Abroad Deepened. In the evening of March 23 E. W. Blatchford, president of the board of directors, and Mrs. Blatchford held a reception at their home for the faculty, their wives and the Senior

Class.—The seminary settlement, Chicago Commons, has published an account of its four years' work under Professor Taylor as warden.—The students of the University of Michigan have just provided a scholarship for one of their number to do "settlement work" at the Commons.—Friday evening, March 17, Professor and Mrs. Chamberlain received the Senior Class at their home in Oak Park.

THE BOSTON INTER-SEMINARY ALLIANCE

The annual convention was held at Tufts Divinity School Wednesday, March 22. President Capen of Tufts extended a cordial welcome and encouraged the hopeful outlook for a larger Christian unity growing out of this fellowship of all denominations. Mr. G. A. Andrews of Andover made the response. Mr. W. S. Nichols of Harvard read a paper on Christian Unity and Home Missions. He advocated the "Maine idea" of interdenominational co-operation for country districts, suggesting, however, that union instead of denominational churches should be formed. Thus men of all shades of belief could worship together. A paper by Mr. H. F. Huse of Newton, read by Mr. Foss, advocated a missionary lectureship for the several institutions to deepen interest in missions among ministers, and so among their congregations. Another subject, The Motives for Foreign Missions, was presented by Mr. G. L. Parker of the Cambridge Episcopal School. His thought was that the impelling love for God has made expansion the settled policy of the church. Love for man should make no mission foreign except in miles. In spite of work at home the church is ordered abroad.

The last subject of consideration dealt with the question, Should Our Missionaries Be of Christian or Heathen Nationality? Mr. E. F. Goerwitz of the New Church School showed how missionaries from America are seriously handicapped in foreign lands by the language, customs, climate and ideals of the people to whom they go, and that self-development demands that heathen nations should work out their own Christianity. The education of natives in Christian countries was a suggestion. At the business session the executive committee was chosen, a representative from each seminary, and the alliance accepted an invitation to go to Andover next year. A step was taken also toward arranging missionary lectures at the several seminaries during the ensuing year. At the evening session addresses were given by Dr. J. C. Adams of Brooklyn on Missions in the Light of Current Events and by Rev. C. R. Tenney of Boston on The Missionary Imperative. The tone of the convention was admirable and, amid wide difference of opinion brought out by discussion, there seemed to be a perfect concord of feeling.

G. N. E.

CLUBS

MASS.—The Worcester Club met March 20. The address of the evening was by David McGregor Means of New York on the theme Evolution and Self-Government. The speaker's contention that for individuals and nations free choice fixed character more than environment or destiny, that our Philippine and Cuban problems came not by destiny but choice, and that civilization and self-government imposed upon inferior races are usually fatal to them, called out a spirited discussion. Other speakers were Dr. McCullagh, Rev. J. L. Sewall and Dr. Merriman.

CT.—The Connecticut Club held its annual meeting March 20. C. E. Gross of Hartford was elected moderator and S. H. Williams of Glastonbury secretary. The new members elected and 25 proposed bring the number up to the limit allowed, 200. The subject for the evening was Fundamentals in Congregational Polity. Rev. C. E. McKinley of Rockville spoke on Liberty and Authority, Rev. Richard Wright of Windsor Locks on Fellowship versus Independence and Rev. Prof. A. T. Perry on Our Mission in the Twentieth Century.

O.—The annual meeting of the Toledo Club was held at Plymouth Church and was addressed by President Barrows of Oberlin on Greater America

and Our New Opportunities. Rev. F. D. Kelsey was elected president and G. B. Orwig secretary. The club has closed its second year with great interest and success. Largely through its influence a City Missionary Society has been organized.

MICH.—The West Michigan Club met at Grand Rapids, March 20. The afternoon session was devoted to the subject: The training of Children for the Church, led by Van A. Wallin, Rev. S. P. Morris and Rev. C. D. Brower. At the evening session the topic, The New Education, was presented in papers by Professor McKenzie of Muskegon and Prof. Albert Jennings of Grand Rapids.

MO.—The 72d meeting of the St. Louis Club was held, March 20, at the rooms of the Mercantile Club. This was the annual "ladies' night." Ladies are always present at this club, but they do not furnish the speakers except once a year. Dr. D. M. Fisk presided, and Miss M. J. Evans, dean of the woman's department of Carleton College, was the speaker of the evening. The New Century's Demand on the American Churches was her theme, and it was treated in a masterly way. Emphasis was laid on the latent agencies not hitherto utilized. The mature church will use all available agencies to bring the world to the feet of Jesus Christ. President Fuller of Drury spoke briefly in commendation of the speaker's attitude on this vital question. Miss Evans has the unique distinction of being the first woman member of the American Board.

NEW ENGLAND

Massachusetts

(For Boston and other Mass. news see pages 454, 468.)

ARLINGTON HEIGHTS.—After 14 years' existence as an independent church, the organization here decided two months ago to proceed to the formation of a Congregational church. The pastor, Rev. A. E. Stenbridge, D. D., who has supplied here for four years, was appointed chairman of all committees. A list of 54 members, with about 20 more to follow, was soon obtained. A council of 20 churches from the Suffolk North Conference was called for March 22. A simple covenant is the basis of membership. The council voted to extend fellowship to it as the Park Avenue Congregational Church. A public recognition service was held in the evening. Rev. S. E. Herrick, D. D., preached the sermon and Rev. Alexander McKenzie, D. D., gave the charge to the people. Rev. S. C. Bushnell gave the address of fellowship. There is a bright outlook for this newest church in the suburbs of Boston. It has a Sunday school of 128, a Y. P. S. C. E. of 44 members, and a fine Literary Union.

CAMBRIDGE.—Pilgrim During the two years of Rev. F. E. Ramsdell's pastorate the average attendance has increased one-half, the church has raised \$2,000 more for current expenses, and there have been 82 additions. A most encouraging feature is the attendance and interest of men.—Wood Memorial. Rev. I. W. Sneath, after a pastorate of nearly 12 years, has resigned to accept his call to the church in Franklin, Mass. A strong effort was made by the church to retain him, but after due deliberation he concluded to leave. During his pastorate 335 persons were added to the church, a mortgage debt of \$4,500 was canceled and repairs were made on the church edifice to the amount of \$3,000. Mr. Sneath will begin work in Franklin May 1.

ANDOVER.—South. Mr. C. R. Gale, in the interests of the Cuban Industrial Relief Association, lectured on Cuba March 22. Rev. Frederik Palmer and Mr. J. W. Cole made short addresses. The plan of relief of Mr. Howard, agent of the Armenian Relief Association, and his associate, Rev. H. M. Allen, missionary of the American Board in Turkey, were warmly indorsed in the course of the discussion.—Free. The pastor, Rev. F. A. Wilson, at the last regular meeting of the Robert Burns Club of Andover, delivered an instructive address on the late Prof. Henry Drummond. On Sunday evening Mr. M. E. Merriam, formerly of Andover Seminary, gave an illustrated lecture on Missionary Work in the Southern Mountains.

ROYAL BAKING POWDER
ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

WAKEFIELD.—*First.* The Ladies Charitable Society, having made the final payment on their pledge of \$9,000 to the building fund, celebrated the event by giving a pleasing entertainment and social at the church last week, Wednesday evening. After paying the pledge the society has \$100, which it will give to the parish for the debt on the church.

SALEM.—The churches of all denominations are interested in the prospective opening of a "coffee house." Robert A. Woods of the South End House, Boston, recently addressed a representative meeting upon the matter.

WALTHAM.—Mr. Nathan Warren addressed the Congregational Club, March 20, upon The Early Colonization of America and the Development of Its Civilization.

HAVERHILL.—*Union.* March 19 marked the completion of the first year's service of Rev. A. F. Newton as pastor. It has been a year of constant advance, 44 persons having united with the church, a net gain of over 40 per cent.

SUTTON.—The people gave Rev. J. C. Hall a birthday reception, March 20, presenting him with a substantial token of regard in the form of a purse of money. An appropriate poem was read and refreshments were served. The evening closed with a musical program.

WORCESTER.—*Old South.* Rev. W. S. Hawkes, until recently home missionary superintendent in Utah, has just given a clear and forceful talk before the Men's Union on the inside view of Mormonism. The address was called out by the fact that for two years Mormon elders have been working in Worcester, but with little success as yet.

Leicester has received \$1,000 by the will of the late Emily Woodcock of that place.—Shelburne Falls has given a reception to Rev. W. A. Bacon, the new pastor, which was largely attended.—The members of the Southampton church have been pleasantly entertained at the home of the pastor, Rev. John Cowan, and his wife.—A vigorous campaign is being waged by the ministers in South Hadley Falls to secure no license.

Maine

ISLAND FALLS.—During the past four months about \$80 have been raised in benevolences. The Ladies' Aid Society has done nobly with the debt on the parsonage. By suppers, entertainments and the like a note of \$106 has been paid, and also the interest on other notes and the expense of putting the church in order. The attendance at S. S. and C. E. Societies is increased, and interest is excellent.

BANGOR.—The Woman's Board meeting, with delegations from Brewer, Hampden, Oldtown and Orono, was addressed by Dr. J. L. Barton, who spoke especially of the probable work of Miss Agnes Lord at Erzsroom. The W. B. M. of the three churches in Bangor, with the aid of Hon. E. R. Burpee, has assumed Miss Lord's salary and were gratified to know of the field and the work.

KENNEBUNK.—The repairs on the meeting house, which was injured by fire in January, have been completed. The new organ manufactured by Hutchins of Boston has also been set up. The church has been open for some time for services, the pastor preaching at the opening an appropriate sermon on The Ministry of Music.

WEST GORHAM.—The Union C. E. Chapel has been dedicated, Dr. Smith Baker preaching the sermon and Rev. G. W. Reynolds offering the prayer.

BATH.—*Central.* Resolutions have been passed relative to the retiring pastor, Rev. A. F. Dunneis, and a farewell reception was tendered him and his wife.

New Hampshire

RINDGE.—With thoughtful kindness the C. E. Society of the east part of the town gave a recent reception to the new pastor and his wife, Rev. and Mrs. Arthur Golder. A brief entertainment was given and refreshments served. A pleasant evening was thus enjoyed in the interest of an early acquaintance of pastor and young people.

BERLIN.—The Sunday evening meetings have been varied by chapters from an original story by the pastor, The Invincible Ten. The attendance is increased, and the social meeting following is helpful and spiritual. The ladies have presented Mrs. Carruthers with a beautiful lounge.

Continued on page 472.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GALE.—In St. Paul, Minn., March 19, Rev. Edmund Gale, aged 77 yrs. He was born in England, but came to this country when about 24 years of age. He has held pastorates over churches in Geneva, Madison, Jefferson and Chagrin Falls, O., and at two different times at Faribault, Minn.

SLATE.—In Bernardston, March 20, suddenly, Ellen T., wife of Lewis A. Slate, aged 57 yrs.

SMITH.—In Mt. Pleasant, Io., Feb. 11, Rev. Elijah P. Smith, aged 74 yrs., 14 days.

SUSAN R. CUTLER

Died in Chicago, Feb. 24, Susan Rhoda Cutler, daughter of the late Pres. Carroll Cutler, D. D., and Frances E. Cutler, in the thirty-fifth year of her age. Many friends will be pained to learn of the death of this gifted young woman. Her life had been a most useful one, and was full of brightest promise until it was discovered a few months ago that she had quick consumption, which brought to a speedy termination all the fondly cherished plans and hopes of years with reference to her life work.

She was born in Hudson, O., March 15, 1864, her father then being professor of philosophy in Western Reserve College, of which he subsequently became president. She inherited a love of study, and under the careful guidance of her parents she very early gave promise of unusual scholarship. She entered the class of 1885 of Western Reserve College, and graduated with the highest honors. Subsequently she spent several years in Europe, devoting herself chiefly to the study of the Romance languages. Upon her return to this country she taught at Rochester, N. Y., and at Indianapolis, Ind., at the latter place being head teacher in Mrs. May Wright Newell's classical school. She also interested herself very heartily in the work that was at that time engaging her parents—that of educating the colored people of the South, her father being professor of theology in Talladega College, Talladega, Ala. The latter years of her life were spent in Chicago in study and teaching, she having had for a number of years a fellowship in the University of Chicago. She also edited the *Quarterly Greeting*, a paper published in the interest of the evangelical church of Italy. Almost the last service that she had strength to perform was the translation of a valuable work on the Philippine Islands by a Spaniard who resided there many years, and this, at the request of Secretary Day, was put into the hands of the Peace Commission just before leaving for Paris. She united with the church at the age of fifteen and, while the faith of her childhood never left her, was especially precious and strong during the closing weeks of her life. She loved life with all the possibilities that it seemed to have in store for her, but when made aware that she was soon to be called away, she sweetly accepted it as the will of her heavenly Father and expectantly awaited the coming of her Lord to take her home.

The funeral services were held in the Congregational church at Hudson, O., and the beloved form was laid to rest by the side of her father in the beautiful Hudson cemetery.

God calls our loved ones, but we lose not wholly
What he has given;
They live on earth, in thought and deed, as truly
As in his heaven.

POND'S EXTRACT destroys pains, aches, soreness. Insist on the genuine; take no counterfeit if offered.

Compel your dealer to get
you Macbeth lamp-chimneys
—you can.

Does he want your chim-
neys to break?

Write Macbeth Pittsburgh Pa

Always a King.



The entire piece is bordered with box marquetry. It is 6 feet long by 4 feet high. The capacity is beyond the dreams of the average purchaser. It is what our English friends call a "cabinet" sideboard. It is very capacious.

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RUGS, DRAPERIES and FURNITURE,
48 CANAL ST., BOSTON.

"Every Cloud Has a Silver Lining."

Watch the clouds of April,
and then understand that like
them the clouds of bad blood
enveloping humanity have a
silver lining in the shape of a
specific to remove them. It
is Hood's Sarsaparilla, Amer-
ica's Greatest Spring Medicine

It drives out all impurities from the
blood, of either sex or any age.

Stomach Trouble.—"I suffered five years with stomach and liver troubles, with spells of vomiting. Took Hood's Sarsaparilla, derived much benefit and am now cured." Mrs. WESLEY FREDENBURG, Box 69, Catskill, N. Y.

Bad Blood.—"Two of our children had tonilitis and bad blood. Hood's Sarsaparilla built them up. It is a great benefit as a spring tonic." Mrs. P. H. CAHOON, Pleasant Lake, Mass.

Rheumatism.—"There were awful rheumatic pains in my joints. I took six bottles of Hood's Sarsaparilla and was entirely cured. Have felt no signs of rheumatism since." JOHN S. COE, 32 Pearce St., Chicago.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and
only cathartic to take with Hood's Sarsaparilla.

THE TEACHER'S DUTY

is to instruct by best means known. Our
MAGIC LANTERNS
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supply this "means"—is our *specialty*. Send for
new catalog—new prices.

J. B. COLT & CO. Dept. (35),
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OLYMER
BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

Steel Alloy Church and School Bells. Send for
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**CHURCH
CARPETS**

AT MANU- **JOHN H. PRAY, SONS & Co.,**
FACTURERS CARPETS AND UPHOLSTERY.
PRICES. 658 WASHINGTON ST. BOSTON.
OPP. BOYLSTON ST.

Continued from page 471.

BRENTWOOD.—By the death of Mrs. William H. Veasey, at the age of 75 years, the church has met with a great loss. She was an active and valuable member for 40 years, ever ready to render assistance with helpful hand as there was occasion.

PELHAM reports all bills paid and \$16 in the treasury. The pastor, Rev. Augustus Berry, ordained and settled here in 1861, enters upon the new year with good prospects.

Vermont

RANDOLPH'S annual reports show a membership about the same as last year but an increase in the weekly gifts. March 21 a "circular conference" was held here, with prayer, praise, news from the churches, a meditation on The Face of Christ (under nine headings) and a sermon by Rev. P. P. Womer.

Connecticut

HARTFORD.—Fourth has engaged F. J. Benedict of St. Louis as its organist and musical director. He has been five years at the Pilgrim Church, where he succeeded the late C. H. Johnson when the latter came to Hartford. Mr. Benedict has studied extensively abroad, and it is expected that he will develop the musical side of the church with the facilities afforded by the new organ along the lines planned by Mr. Johnson.—The depository of the Connecticut Bible Society, for many years in the Y. M. C. A., has been removed to 214 Asylum Street.

ROCKVILLE.—The Men's Union has completed the first year of its existence with gratifying results. An anniversary supper was attended by 77, toasts were proposed and considerable enthusiasm displayed. The year's receipts were \$365 and disbursements \$276. The Sunday evening meetings are marked by large attendance, at times filling both church and chapel. Rev. C. E. McKinley is pastor.

BRISTOL.—A new dining-room service has been contributed by the various societies of the church. All had a hand in it, and the additions include a new kitchen range, hot water boiler and other kitchen furnishings, new silver, china, table linen, etc. A week ago Sunday evening was held an informal missionary meeting addressed by Judge Peck and others. Rev. T. M. Miles is pastor.

OAKVILLE'S new church starts off auspiciously, and promises shortly to outgrow its present quarters in the chapel, which the Second Church, Watertown, has given it (originally costing over \$1,000). The Watertown church will lose the most members probably, 15 having already taken letters, but the Second Church will transfer a dozen of its members.

CHESHIRE.—The pastor, Rev. J. P. Hoyt, has given each family in his congregation a copy of the Free Church Catechism and has requested that the children and others learn and recite one answer each day, and review all each Sabbath till committed and recited.

NEW HAVEN.—United. At the Men's Club service last Sunday evening Mr. H. W. Mable of the Outlook delivered an address on Some Signs of Promise. The recent contribution for the American Missionary Association amounted to \$300.

SOUTH COVENTRY, preparing to celebrate its 50th anniversary occasion in June, proposes to repair its auditorium. The Sunday school has for several years, supported a Sunday school in Minnesota numbering 35 pupils.

WEST HARTFORD.—The society has issued an appeal to the members for increased financial support to meet extra expenses in the way of repairs, parsonage needs, music, etc. Rev. T. M. Hodgdon is pastor.

Bozrah has recently received a gift of \$450, which removes a long-standing debt.—Thompsonville's annual meeting of the society showed a good condition of the finances.—Hockanum welcomed back Rev. F. P. Bachelor a week ago Sunday after an illness of some duration.—The church at Bethlehem is closed during repairs, but will be opened Sunday.

MIDDLE STATES

New York

(For news see page 446.)

New Jersey

NEWARK.—First. The financial condition is excellent, and during the winter a determined effort was made to serve the community socially. The church provided lectures, concerts and entertainments of a high order without charge. These were availed of by crowds which taxed the building to its utmost limit. Dr. J. A. Chamberlin is the pastor.

ORANGE.—Work among the young is encouraging. The Junior Endeavor and Young Ladies' Missionary Bands are specially active. At the weekly prayer meetings much interest has been aroused in a "monthly study" of the books of the Bible. During the coming month papers on the book of Psalms will be read. Rev. C. A. Savage is pastor.

Pennsylvania

PHILADELPHIA.—The young churches in the city are all doing well, and now another has had its preliminary organization as the 10th of its order in the city. It is in an unchurched section. About 25 persons are interested in the new movement. The S. S. enrollment is about 50. The sessions are held in a private house. Rev. Jarvis Worden is the present pastor.

THE SOUTH

Maryland

BALTIMORE.—First. The Lawrence House, a settlement in memorial of the former pastor, has so increased its work that the present property is insufficient and the managers will select a more commodious house in the same neighborhood.—Canton. The Sixteenth Street mission organized a C. E. Society this week. A new building is hoped for this spring.—Rev. Richard Harcourt, D. D., an eloquent minister of the M. E. Church, has opened Sunday services at the Lyceum Theater. The congregation which worships with him is Congregational in polity and independent of the M. E. Church.

THE INTERIOR

Ohio

COLUMBUS.—North has just celebrated the second anniversary of Rev. J. J. Shingler's pastorate. A large congregation enjoyed the addresses by the pastor and officers of the church. In the two years the congregations have increased threefold and 90 new members have been received, over 60 of them being adults. The church is alive in every department.

Illinois

(For Chicago news see page 448.)

OAK PARK.—Second, now in its 10th year, will endeavor to make this a notable year through a special "forward movement." Already one feature is assured—the completion of the erection of the

Continued on page 473.

35th Annual Statement OF THE TRAVELERS INSURANCE COMPANY.

Chartered 1863. (Stock.) Life and Accident Insurance.

JAMES G. BATTERSON, Pres't.

Hartford, Conn., January 1, 1899.

PAID-UP CAPITAL, \$1,000,000.00

Assets,	\$25,315,442.46
Liabilities,	21,209,625.36
Excess Security to Policy-holders,	4,105,817.10

STATISTICS TO DATE.

LIFE DEPARTMENT.

Life Insurance in force,	\$97,352,821.00
New Life Insurance written in 1898,	16,087,551.00
Insurance on installment plan at commuted value.	
Returned to Policy-holders in 1898,	1,382,008.95
Returned to Policy-holders since 1864,	14,532,359.52

ACCIDENT DEPARTMENT.

Number Accident Claims paid in 1898,	16,200
Whole number Accident Claims paid,	324,250
Returned to Policy-holders in 1898,	\$ 1,254,500.81
Returned to Policy-holders since 1864,	22,464,596.75

TOTALS.

Returned to Policy-holders in 1898,	\$ 2,636,509.76
Returned to Policy holders since 1864,	36,996,956.27

SYLVESTER C. DUNHAM, Vice Pres't.

JOHN E. MORRIS, Secretary.

H. J. MESSENGER, Actuary.

EDWARD V. PRESTON, Sup't of Agencies.

J. B. LEWIS, M. D., Surgeon and Adjuster.

1794 Oldest Insurance Company in Hartford. 1899

Eighty-Ninth Annual Exhibit

—OF THE—

HARTFORD Fire Insurance Company, OF HARTFORD, CONN.

JANUARY 1, 1899.

Capital Stock	\$1,250,000.00
Reserve for Re insurance	4,953,997.22
Reserve for all Unsettled Claims	520,752.01

Net Surplus 4,458,910.67

Total Assets 11,183,659.90

Surplus to Policy-holders, 5,708,910.67

LOSSES PAID SINCE ORGANIZATION: OVER

FIFTY-NINE MILLION DOLLARS.

GEO. L. CHASE, President.

P. C. ROYCE, Secretary. (THOS. TURNBULL, Ass't Secretary,
CHAS. E. CHASE, Ass't Secretary.)Western Department, Chicago, Ill. (COFRAN & BISSELL,
General Agents.)

Pacific Department, San Francisco, Cal.

N. K. BELDEN, Manager. WHITNEY PALACHE, Ass't Manager.

Metropolitan Department, 50 Wall Street, New York.

THOS. J. LASHER, Manager. CHAS. A. VILADE, Ass't Manager.

Agencies in all the Prominent Localities throughout the United States and Canada.

Continued from page 472.

new edifice. Another effort will be to increase the membership above the present 414. To this end the pastor, Rev. Sydney Strong, has sent a letter to every member and others encouraging this idea, following up the letter with two sermons on: How Can I Best Help the Church? and How Can the Church Best Help the Community? To the letter were attached slips, one for those willing to try to secure one new member for the church and one to be signed by those considering uniting with the church.

SEWARD.—First and Second gave a reception to Rev. and Mrs. A. E. Beddoes March 21. In spite of bad weather and roads a large number were in attendance. Mr. and Mrs. Beddoes were welcomed heartily to their new field. After a response by the pastor all were invited to partake of a good dinner provided by the ladies. During the afternoon a carriage and harness were also presented as a token of good will.

Michigan

GRAND RAPIDS.—Second. Rev. J. T. Husted, who resigns, has been pastor here nearly 11 years, bringing a dependent church to self-support and strengthening it materially and spiritually. He leaves a united people who are about to build a new house of worship.

LANSING.—Plymouth rejoices that it has been able to pay off \$10,000 of the debt. The pastor, Rev. C. F. Swift, said it was due to three forces: "a good committee, a good congregation, and a good Providence."

DETROIT.—First. About 150 members sat down to the banquet of the Men's Club. Dr. Boynton gave an address on Men in Religion. The banquets are held occasionally and are exclusively for men.

WYANDOTTE.—Resolutions of appreciation of the work of Rev. John Humphreys, the retiring pastor, have been unanimously passed.

FIRST Church, Port Huron, has received a total of 35 new members at the services this month.—In the two years' pastorate of Rev. S. E. Lynd, now closed, Whitehall has received 38 new members and cleared off a debt of \$300.

Wisconsin

APPLETON.—First. The method of calling the new pastor, Rev. F. T. Rouse, was novel. He was not one of the nearly three-score applicants for the pastorate, and in no sense was he a candidate. One member of the church selected a companion from Massachusetts and one from New York and visited Mr. Rouse's church at Plantsville, Ct. Thus they saw and heard him at home, and then conferred with others who knew him. At a large and enthusiastic meeting the committee of one reported and read letters which had been elicited through correspondence. A unanimous vote to call the new pastor resulted. Thirteen years ago Rev. John Faville was called in a like manner and was heard first in Appleton after accepting the call.

STURGEON BAY.—Rev. L. E. Osgood is conducting vesper preaching services. The Week of Prayer was postponed from the usual time to the first week in March and was helpful.

EAU CLAIRE.—Rev. J. W. Frizzell has been called to the First Church without reference to the time limit.

THE WEST

Missouri

(For St. Louis news see page 469.)

Iowa

MANSON.—The edifice has been disposed of and is to be moved from the grounds at once to make room for a new house of worship. The people are enthusiastic over the prospect of this much needed improvement.

The German church of Avoca has recently paid a debt of \$400 on the parsonage.

Minnesota

MINNEAPOLIS.—Forest Heights. The accessions for the year ending Feb. 15 were 52, a net gain of 47. The previous year began with 144 members. This record is even better than the estimate chronicled earlier and is largely due to the work of the pastor, Rev. R. A. Hadden, as no regular evangelist has been employed. The prayer meetings, overflowing the room, have contributed to this growth.

Kansas

LAWRENCE.—Plymouth has recently lost two of its prominent members—Lieut. A. C. Alford, a young lawyer of great promise and universally beloved, who was killed in battle at Manila; and Judge John Charlton, for more than 30 years an active, influential member.

KANSAS CITY.—First. The new pastor, Rev. Frank Fox, is a graduate of Chicago Seminary, and was eminently successful in his first pastorate, just closed, at Three Oaks, Mich.

Kansas has five young men studying for the ministry in Chicago Seminary.

Nebraska

HYANNIS.—The success of the institutional work here has encouraged other towns in the region to unite their forces in the Congregational way. On a recent evening the people surprised the pastor's family by bringing to the parsonage an abundance of groceries and family supplies.

First Church, Omaha, has organized a Men's Club of about 80 members.

PACIFIC COAST

California

SANTA CRUZ recently held an unusually successful annual meeting, the treasurer reporting \$3,254 received and expended. Before the people separated \$1,130 were pledged toward the debt of \$3,100.

Washington

PLEASANT PRAIRIE AND TRENT.—Rev. Jonathan Edwards closes his labors at these points April 1, after serving them six years in connection with Pilgrim Church, Spokane. Hereafter he will confine his labors to the last named charge. Since his return to Spokane in 1893 he has been instrumental in erecting three church edifices—Pilgrim of Spokane, Hillyard and Pleasant Prairie—and has received over 100 members on confession. It is now proposed to yoke Hillyard and Pleasant Prairie, which are but five miles apart.

PULLMAN.—The Bible class is taking up an appreciative study in outline of the history and standing of the various denominations, to close with our own.

For Weekly Register see page 476.

The codicil of the will of the late Miss Eliza A. Haven of Portsmouth, N. H., made Smith College residuary legatee "of whatever amount it may be" to be used for astronomical purposes. A letter of instructions and the relation of the will to that of the mother and sister so complicated clear interpretation that the Court was asked to construe a certain clause for the benefit of executor and trustees. By its recent decision the college will receive upwards of \$35,000.

DIASTASE and Starchy Indigestion.

Everybody knows papain and Pancreatin. They are marvelous imitations of the body's digestive secretions. But who knows what *Diastase* means? Yet, of all the digestive principles, diastase is by far the most important. The duty of diastase in digestion is to care for the starch foods—breadstuffs, vegetables fruit and cereals. Three-quarters of all indigestion arises from the weakness or lack of diastase in the body; yet it is an astonishing fact that heretofore no effective diastase has been known. In fact, *The Medical Times* of New York refers thus to the discovery of the best diastase: "It remained for Mr. Jokichi Takamine, a Japanese chemist, to discover one of remarkable power. In his product, Taka-Diastase, we have what the profession has so long desired . . . a reliable treatment." These are extraordinary words for a scientific publication to use; but few medical discoveries have excited so much interest among physicians or so quickly won an established place among recognized treatments. It is, in short, the only efficient treatment of the most common and obstinate form of dyspepsia—indigestion of starch foods.

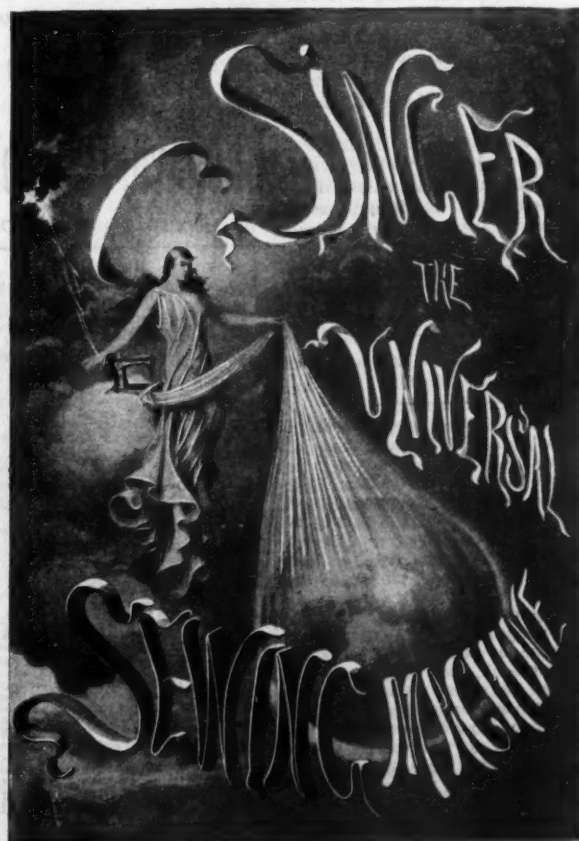
Taka-Diastase is offered to the general public only in the form of Kaskola Tablets. In them it is combined with the best-known stomach, bowel and liver tonics, and forms a treatment whose great value any physician will vouch for. The makers of Kaskola Tablets offer to send any reader of this paper, free, a fifty-cent box, on condition that if benefit is derived from using them according to directions, the price shall be sent to the P. L. Abbey Co., Kalamazoo, Mich., within ten days. If no benefit is found, no charge will be made.

WATCHES

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The Boston Club Hears About the Council

The growing interest in the International Council to convene in Boston, Sept. 20, was indicated by the uncommonly large attendance at the Congregational Club last Monday evening, where it was the subject considered. A number of ladies were in the gallery. The effect of all the addresses was to generate a large amount of intelligent enthusiasm in the great gathering so soon to be held.

Samuel B. Capen, chairman of the committee of arrangements, spoke of the last council as a notable success, though defective, from his point of view, in being somewhat too inelastic in certain particulars. It is hoped to obviate the lack of continuity apparent at London by holding all the meetings in Boston in one center—Tremont Temple.

Dr. A. H. Bradford, familiar for many years with English Congregational leaders, spoke of the men from across the water who are to participate in the council, classifying them in four divisions: (1) the older ministers, Drs. Mackennal, Fairbairn, Brown, Parker, whom he termed, respectively, a statesman, a theologian, a historian and a great preacher; (2) the middle-aged men, Professor Bennett of New College, Professor Massie of Oxford, Sec. W. J. Woods, Sec. J. Wardlaw Thompson, Dr. G. S. Barrett, Dr. H. Arnold Thomas, the present chairman of the Congregational Union, and Rev. P. T. Forsyth; (3) the younger men, Rev. C. S. Horne and Rev. J. H. Jowett; (4) the laymen, Messrs. Evan Spicer, Albert Spicer and Mr. Battey Langley. Politically these men, and, in fact, nearly all English Congregationalists, are Gladstonian Liberals. They stand for advanced thought politically and socially. Theologically they believe almost unanimously in the trinitarian conception of God and the essential deity of Christ, and there is now a reaction toward a belief in an objective efficacy of the work of Christ. As respects eschatology, they are either restorationists or believers in conditional immortality.

The theme, The Function of the Council, was treated by Dr. G. A. Gordon. Without adopting Augustine's fulsome words touching the infallibility of an ecumenical council, or going to the other extreme and sneering at it with Carlyle, we may expect of our council at least three things: (1) It will exhibit the independent and glorious reality of our common Christianity; (2) It will register progress; (3) It will stand for the intellectual dignity and strength in our Congregational order.

What May Be Expected of the Council was Dr. P. S. Moxom's subject. It will give a new measurement of the intellectual and spiritual life of the denomination. It will quicken its energies and confidence, and it will have a great influence on the English-speaking race. Dr. Moxom closed with a vivid picture of his reception last May by the Congregational Union of England.

What aid, then, can you find against habit? The contrary habit. —*Epictetus*.

SEE the advertisement of the Larkin Soap Manufacturing Company in another column. They offer valuable premiums with their combination boxes free, and they are free. And yet the company do not pretend to give something for nothing. Don't you see that if you pay the factory instead of the grocer and druggist the usual retail price for \$10 worth of soaps that all the profits and expenses of dealers who usually lie between the factory and family are saved? If you buy at the factory, this saving all belongs to you and it all goes into the premium. The company make it go farther than you could, because the premium you get is like thousands of others—all made at a factory that does nothing else. You get the premium free at no expense to anybody but the middleman. The retail dealer cannot possibly give you the value that the manufacturer can. As many people are not convinced until they see the goods, do not overlook their offer of thirty days' free trial in their advertisement in this paper.

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New York.
UNION
New York.
SOUTHERN
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Method of
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This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in *The Congregationalist* and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 25 copies, \$1.00.

For sale at the office of *The Congregationalist*, Boston.

HOLIDAYS IN ENGLAND.

A 68-page book (illustrated), describing CATHEDRAL ROUTE, Pilgrim Fathers, Dickens and Tennyson districts, will be mailed for three-cent stamp. Circulars describing **Harwich Hook of Holland Royal Mail Route**, only twin-screw steamship line from England to Continental Europe, free.

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EUROPE. Holland, The Rhine, Germany, Switzerland, Italy, London and Paris. An excellent opportunity to travel in a pleasant party under skilful guidance and at moderate expense. Sixth year. *Refers by permission to editor of this paper.* Address H. W. DUNNING, Ph. D., 78 W. D., Yale University, New Haven, Ct.

Clark's Oriental Cruise, Feb. 3, 1900,

by elegant new twin-screw steamer: **\$250** including shore excursions, 17 days in Egypt and Holy Land, etc. Excursions to Europe 1899, leave April 1, 22; May 6, 30, 27; June 10, 24; July 1, 5. Special features. Membership limited. F. C. CLARK, 111 Broadway, New York, and 7 Broad Street, Boston.

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EUROPE \$185 and upwards. Sailing June 17, July 1 and 8. Itineraries of Edwin Jones, 462 Putnam Ave., Brooklyn, N. Y.

Europe, Egypt and Holy Land 88 days, only \$395.

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**Religious Notices**

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WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Box, 2 Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

Mrs. MARY CLEMENT LEAVITT can be engaged as pupil supply teacher for lectures from April 1 to November. In her lectures on Hawaii, Madagascar, and other countries, Mrs. Leavitt tells her hearers what she has seen. Address Auburndale, Mass.

THE AMERICAN TRACT SOCIETY furnishes Christian workers with gospel literature in many forms and in many languages. Contributions are greatly needed for its vast colportage work among immigrants, in the army and navy, and in the neglected regions of the South and West. Headquarters at 10 East 23d St., New York. Louis Tag, treasurer. Gifts from northern and eastern New England should be sent to the Boston depository, 54 Bromfield St., Boston. Rev. George H. Cate, district secretary; R. F. Cummings, agent.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

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No. 10. A Service for Easter.

No. 36. I Am the Living One.

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Equal Safety and More Than Savings Bank Interest! If so, write FIDELITY INVESTMENT CO., TACOMA, WASH.

Christian Work and Workers

The old Ramabal Association was formally dissolved at a meeting held in Trinity Chapel, Boston, last week, and was reorganized under the name of the American Ramabal Association, with Dr. Lyman Abbott as president. The new association starts with a balance of \$1,274 in the treasury; \$16,592 were expended last year. Ramabal's young daughter was present and spoke, as did Dr. Abbott and Rev. E. Winchester Donald, D. D., of Trinity Church.

Interesting and valuable statistics have been compiled by Field Sec. H. S. Conant of the Massachusetts S. S. Association, covering the entire work of the schools of the State. Undoubtedly Massachusetts will take high rank in the grade of its S. S. life; the tables prepared may therefore be considered as indicative of the general progress of this branch of religious work throughout the country. These figures show fifty districts in the State, with 1,965 schools. The 1,842 reporting have an enrollment of 323,048. At this ratio the total membership would be 343,614 scholars. There are 36,254 officers and teachers. The average attendance is 54.5 per cent. The success of the endeavor to reach those unable to be present at the sessions of the school is seen in the growth of the home department, now containing 14,935 in 384 organizations. The value of normal study has been recognized by the 1,300 who have been enrolled in ninety classes. Two hundred and seventy-eight schools hold regular teachers' meetings. Twenty-six primary unions are recorded. The appreciation of the advantages of graded work is manifest in the 285 schools thus divided. During the year 6,567 scholars have been received into 776 churches. Four hundred and sixty-four schools observed Rally Sunday.

Education

Six lectures on The Spaniard and the Anglo-Saxon in America, for teachers, under the auspices of the Old South Association, are being given in the Jacob Sleeper Hall, Boston University, on Monday evenings. They began March 20. In providing this admirable course by so competent a lecturer as Prof. Albert Hart of Harvard University the Old South Association has again shown its alertness and public spirit.

Acting President Makepeace of the Bible Normal College, Springfield, sends out an attractive program of the third of the special courses for the current year, adapted to men and women who can spare ten weeks for instruction in Bible and child study, general and Bible school pedagogy, sociology and missions. One hundred and fifty hours of classroom work, under such competent men as Professors Knight, Dawson, Street, Pease, Conklin and Coffin, will be given, and the total expense for tuition, board and room is but \$45. Only the indorsement of one's pastor or superintendent is required for admission to this extension course, which in previous years has proved rewarding to many.

Dr. Barrows's first report as president of Oberlin College breathes a spirit of confidence. He has good reasons to hope that in no long time a million dollars will be secured for the endowment. Meanwhile he proposes to give the students opportunity to listen to "lectures designed to aid in the formation of good intellectual habits," from such men as Dr. Cuthbert Hall, Dr. F. W. Gunsaulus, President Harper, Prof. C. R. Henderson, Dr. N. D. Hillis and Prof. George R. Vincent. He will himself lecture on Christianity and Buddhism, the Hindu Vedas and the Hebrew Psalms and on Christian Ethics. He has received an enthusiastic welcome from the students and faculty, and one no less hearty from the alumni wherever he has met them.

CLOSE YOUR EYES

and you will not see gold if you walk over it. The man with his eyes open will.

If you do not read

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your eyes are closed to opportunity. And then you blame your "luck." "Ill-luck" means misinformation. Readers of THE WALL STREET JOURNAL are never misinformed.

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Ninety-First Semi-Annual Statement, Jan., 1899.

SUMMARY OF ASSETS.

Cash in Banks	\$394,120.73
Real Estate	1,759,249.74
United States Bonds	1,908,500.00
State Bonds	26,500.00
City Bonds	790,511.83
Rail Road Bonds	1,336,630.00
Water Bonds	90,800.00
Gas Stocks and Bonds	172,557.00
Rail Road Stocks	4,098,194.00
Bank Stocks	339,453.00
Trust Co. Stocks	91,500.00
Bonds and Mortgages, being 1st lien on Real Estate	248,498.33
Loans on Stocks, payable on demand	121,625.00
Premiums uncollected and in hands of Agents	533,983.99
Interest due and accrued on 1st January, 1899	50,034.18
	\$12,161,164.79

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,045,277.00
Reserve for Unpaid Losses and Claims	684,785.43
Net Surplus	4,497,969.56
	\$12,161,164.79

Surplus as regards policy holders - \$7,427,969.56

D. A. HEALD, President.
J. H. WASHBURN, E. G. SNOW, Vice-Presidents.
T. B. GREENE, A. M. BURTIS, Secretaries.
H. J. FERRIS, W. H. CHENEY, Asst Secretaries.
E. H. A. CORREA, F. C. BUSWELL,
New York, January 10, 1899.

The Business Outlook

A long, protracted winter defers the opening of spring retail buying, but it is better to have a cold March and a seasonable April rather than to have this order reversed, as it was last year. The business situation throughout the whole country is eminently satisfactory, with very few exceptions. Indeed, about the only blue spot is wool and woollens. The latter continue slow, although good judges believe that the worst has been seen in this industry and that the future will see a substantial improvement. The trouble in the woollen goods market is an over-supply of stock. However, such a condition never fails to bring its own remedy, for manufacturers are obliged to curtail production. Therefore, it is predicted that by the time the fall season arrives dullness will have given place to activity and better prices in woollens.

The extraordinary activity in iron and steel continues unabated. Production is inadequate to the demand and prices show advancing tendencies. This is the cause for the great strength of the iron stocks in Wall Street. Leather also continues to improve and boot and shoe manufacturers report increasing activity. The lumber market is also improving, both as regards prices and demand. The dry goods market is active and affords satisfaction to makers and jobbers.

In Wall Street the bull movement in the stock market has been resumed. These are extraordinary times and an extraordinary burst of speculation is likely to be witnessed this spring and summer. Holders of securities will not sell and investment demand is constantly lessening the supply of the better class of stocks. It is declared that the Union Pacific-Vanderbilt deal is going through, by which the Vanderbilts will have a through system from the Atlantic to the Pacific.

Weekly Register

Calls

ANDERSON, Edward, to remain at Washington St. Ch., Quincy Point, Mass. Accepts.
 BACHELER, Gilbert H. (Lic.), Perry, Me., to W. Newfield. Accepts.
 BEAN, Dan'l O., to Strawberry Point, Io., where he has been supplying. Accepts.
 BESSEY, Will N., recently of Immanuel Ch., St. Louis, to First Ch., Streator, Ill. Accepts.
 BINKHORST, Arie, Hart, Mich., to St. John's. Accepts.
 BOLLINGER, Edward S., Astoria, Ore., accepts call to Oregon City.
 BROWNVILLE, John W., to remain another year at Irvine, Mass.
 BRUNKER, Thos. A., Tabor, Okl., to Downs.
 CHEVIS, Ernest C., to remain at Staples, Minn. Accepts.
 CHILDRESS, John F., Dongola, Ill., to Stark. Accepts.
 DEAN, Edwin B., Wilmette, Ill., to First Ch., Clinton, Io. Accepts, to begin May 1.
 DRAKE, Frank E., Howard, S. D., to Eagle Grove, Io.
 ELWELL, T. Robt., to remain at De Wit, Io., another year, beginning June 1.
 EXCELL, Wm., Clayton, N. Y., to Cambridge. Accepts.
 GOODWIN, Sherman, Freedom, Me., to Orford and Orfordville, N. H. Declines.
 HORSEY, H. Q., to Calvary Ch., Kingston, Ont. Declines.
 HOUSTON, W. H., to remain another year at Arcadia, Neb. Accepts.
 HUNT, T. C., Eau Claire, Wis., to Greeley, Col. Has begun work.
 HUSTED, John T., Second Ch., Grand Rapids, Mich., to Wyandotte.
 LUDLAW, Headley O., recently of Baroda and Bridgman, Mich., to Conklin and Lamont. Accepts, to reside at the latter point.
 MERRILL, Harry E., to permanent pastorate at San Jacin o. Cal., where he has supplied a year. Accepts.
 MUNROE, Egbert N., Stowe, Vt., to Weirfield, Mass.
 MYERS, Remj. F., late of Bear Grove, Io., to Blairsburg.
 RICHMOND, Geo. L., Main St. Ch., Amesbury, Mass., to First Presb. Ch., Rutherford, N. J. Declines.
 ROUSE, Fred. T., Plantsville, Ct., accepts call to Appleton, Wis.
 SMITH, Edwin, Bedford, Mass., accepts call to Ballardvale.
 SMITH, Howard N., San Luis Obispo, Cal., to Cleburne, Tex. Accepts.
 SNEATH, Isaiah W., Wood Memorial Ch., Cambridge, Mass., accepts call to Franklin.
 TATUM, C. C., formerly of Medford, Okl., to Tecumseh.
 WARD, Frank G., Sioux City, Io., to Yankton, S. D.
 WILLIAMS, Wm., to remain another year at Ogdton, Me.

Ordinations and Installations

DUBE, John L., Supt. Inewadi Christian Industrial Mission, So. Africa, o. Lewis Ave. Ch., Brooklyn, N. Y., Mich. S.
 LYNCH, Fred'k H., o. and t. Lenox, Mass., Mich. 20. Sermon, Dr. Newman Smyth; other parts, Dr. W. V. W. Davis and Rev. C. S. Rich.

Resignations

ALEXANDER, J. L., Middleville, Ont., to take effect July 31. Will take up further study.
 EDWARDS, Jona., Pleasant Prairie and Trent, Wn., to give full time to Pilgrim Ch., Spokane.
 GOODWIN, Sherman, Freedom, Me., to take effect May 14 or before.
 HUELSTER, Anton, German Ch., Detroit, Mich.
 HUSTED, John T., Second Ch., Grand Rapids, Mich.
 LYND, S. Edward, Whitehall, Mich.
 MCEWEN, J. D., Stouffville, Ont., to take up mission work in South America.

MILLER, J. C., Sykeson and Cathay, N. D.
 PARK, Andrew J., Huntington, Ct., to take effect June 1, after a pastorate of 11 years.
 PEASE, Frank W., Ravenna, Neb., to take effect May 31.
 PERRY, Peter W., Western Springs, Ill., after a pastorate of more than 11 years. Will continue to reside there for the present.
 SHERMAN, Floyd E., Kanwaka, Kan. Is assisting Supt. Broad in general missionary work.
 STEPHENS, Fred'k A., Vernon, Mich.
 STUMP, G. Ellsworth, Sloan, Io.
 TADE, Ewing O., Avalon, Cal.

Churches Organized

ARLINGTON HEIGHTS, Mass., Park Ave. Ch., Mich. 22. 54 members. Rev. A. E. Stembridge is pastor.
 ASHTON, Io., 2 Mch., 15 members.

Miscellaneous

ALEXANDER, J. F., just resigned at Middleville, Ont., and Mrs. Craig, the organist, at a recent social gathering were tendered appreciative addresses and purses of money.
 BAILEY, A. Judson, H. M. Supt. for Washington State, has been suffering from a prolonged attack of malarial fever, and is still unable to see his friends.
 BROOKS, Chas. S., formerly pastor of Rollstone Ch., Fitchburg, Mass., is convalescing at Clifton Springs, N. J.
 BROWN, Edwin C., is out again after a long illness.
 GRAY, David B., adds to his duties as Supt. of City Missions in Portland, Ore., the pastoral care of churches at Beaverton, Oswego and Tualatin.
 JACOBS, Herbert H., has returned to Milwaukee from Anniston, Ala., where he was chaplain of the Fourth Wisconsin Regiment.
 MILLER, Frank A., formerly of Wheaton, Ill., has returned north after a successful campaign in Louisiana and will reside in Elgin.

MELLIN'S FOOD is not a medicine, but it is so perfect an infant's food, and has done so much and so great good all over the world, that it has won a deservedly high place in medical opinion. It is prescribed by physicians everywhere and is constantly praised by mothers, proud of their healthy, happy children.

MAGNIFICENT SPRING TOURS.—Messrs. Raymond & Whitcomb's annual spring tours to the Pacific coast, Alaska, the Yellowstone National Park, etc., will be unusually attractive this year. The date of leaving Philadelphia is Tuesday, April 18. These tours have been very popular for nineteen years past, and in no way, and at no time, can the scenic wonders of the mid-continent and the picturesque Pacific coast be seen to better advantage. The trip can be made long or short, as desired, and the passengers are personally conducted through all the different journeys, so that they are relieved of all the ordinary cares of travelling. Alaska and the marvelous Yellowstone Park region are, of course, prominent among the objective points. Messrs. Raymond & Whitcomb will send a descriptive circular on application. Their address is 296 Washington Street, Boston. They also announce an attractive tour of Alaska and the Yellowstone, the party to leave Philadelphia May 22, with the choice of returning through the Great Lakes.

"A PERFECT FOOD — as Wholesome as it is Delicious."

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Breakfast



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QUINA-LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Induced by the medical faculty as the best remedy for Fever and Ague, Malaria, Pooness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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New York: E. Fongera & Co., 26-30 N. William St.

For Epicures and Invalids

Both the professional cook and the trained nurse appreciate the value of KEYSTONE Silver White GELATINE. From this pure, refined gelatine, the one makes dainty dishes that would tempt an anchorite, and the other prepares light yet wholesome jellies as a nourishing food for children and the most delicate invalids. By following the recipes (written by famous chefs) that are found in each box of

KEYSTONE
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the most inexperienced cook or housewife can make fruit, wine and meat jellies, Spanish cream, charlottes, sherberts and many other desserts as delicious as those that are served anywhere. Keystone Silver White Gelatine makes the clearest, finest jelly, has no disagreeable taste and being perfectly pure and unadulterated, dissolves quickly in hot water.

If you cannot get it of your grocer, send us his name and we will mail you a sample package and recipes by leading cooks of the country. Large box mailed for 15 cents.

MICHIGAN CARBON WORKS, DETROIT, MICH.
Largest makers of Gelatine in the world.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 24

Mrs. S. G. Crowell, as leader, read from Ex. 3 of the call which came to Moses from the burning bush, and spoke of God's plan for the life and work of every individual. Miss Child talked about the American College for Girls at Constantinople, of its beautiful location overlooking the Bosphorus, of its beginning as the Constantinople Home in 1871, of the development in the years which have followed and the present success, of the faculty and *alumni* and of the needs of the institution. The bequest of \$10,000 from Mr. Charles T. Wilder of Wellesley Hills was the beginning of an endowment, and Mr. Dickinson, the United States consul-general in Constantinople, is very much interested in the matter of increasing this endowment.

Miss Kyle gave information from Micronesia. The Misses Baldwin who went out last summer have sent an account of their voyage upon the Queen of the Isles as far as Jaluit, their limited accommodations upon that schooner reminding one of the earlier days of missionary transportation, this little vessel taking the place of the Morning Star, which it was unsafe to send during the war with Spain. Mrs. Logan's journal, with its interesting story, tells of the months of silence—no letters from March to November. A Japanese trading schooner reported the fact of the war, but nothing more, and Mrs. Logan says: "Surely something was happening somewhere in the great world. Were there stirring events of which we knew nothing? Who could tell? Had our Morning Star been captured by the Spanish at Kusale? In that case would we ever get our mail? What should we do for supplies?" And then when in November the Queen of the Isles arrived with new helpers, she says: "Missionaries, mail, supplies! The dear friends who have come to help us here had a cramped, weary, seasick voyage of seventy-four days, but they have reached us at last. Does any one say we do not get some glimpse of heavenly joys here on earth? Let him come and be a missionary in Micronesia. We can assure him of joyful experiences, as well as of those which are supposed to develop saintliness. Friends, letters, food, potatoes, onions, even apples! War, victory, annexation! How things do crowd together and tumble over each other. We have hardly caught our breath yet, though many days have slipped away." The wreck of the Robert W. Logan brought pain and loss, but that the lives of Mr. Price and Beulah Logan were saved, and the lives of the seven girls who swam ashore, is cause enough for thanksgiving. And there has been "a hopeful, happy year in the work."

Mrs. Kellogg gave an account of the service on board the Morning Star just before she sailed from San Francisco, March 3, setting out on her voyage of 13,000 miles, carrying as missionary passengers Miss Wilson and Mrs. Stimson. Mrs. Judson Smith spoke of the day of prayer which the auxiliaries are asked to observe on April 12, and of the way being prepared for it.

CHIPPENDALE FURNITURE.—The veneration shown on all sides for antique shape and forms, and which has been manifest for the last dozen years in the rage for colonial furniture, has prompted our cabinetmakers to bring forth some really notable reproductions of antique cabinetwork for the coming season. The best exhibition of such pieces is that which is made this week at the Paine furniture warerooms on Canal Street. One of these reproductions—a cabinet sideboard—is shown and described in another column. Lovers of Chippendale furniture will be well repaid for the time and trouble of a visit to these warerooms this week.

NINETY PER CENT. of the people are afflicted with some form of humor, and this causes a variety of diseases. The reason why Hood's Sarsaparilla cures when all others fail is found in the fact that it effectually expels the humor. Scrofula, salt rheum, boils and eruptions are permanently cured by this great medicine.

Hood's PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

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It Proves Dr. Greene's Nervura the Greatest Health Giver and Best of Spring Remedies.

E. G. Parsons, the well-known druggist of Onset, Mass., makes the following remarkable communication:



"Five years ago my wife was clear down, completely prostrated by nervous debility. She hung wavering for a long time between life and death, until finally it turned in favor of life. She was as sick a person as I ever saw live. We gave her Dr. Greene's Nervura blood and nerve remedy and it cured her. No doctor nor any other medicine she ever took did her half the good of Dr. Greene's Nervura. And now, whenever she feels herself going down a bit, she takes a few doses of Nervura which settles the case at once in favor of restored health. I freely and decidedly say it is the king of all medicines, and I cannot say enough in its favor from my own experience, and the report of others. I am aware that Dr. Greene is a regular physician, which adds to its value."

If this startling proof of the astonishing efficacy and wonderful power to cure of that most marvelous of medicines, Dr. Greene's Nervura blood and nerve remedy, will not influence all to seek health and strength through its use, we feel that no proof short of actually experiencing its great and grand curative powers will suffice. To our mind, the fact that Dr. Greene, of 34 Temple Place, Boston, Mass., its discoverer, who is a physician of widest experience, can be consulted by any one absolutely without charge or cost, either personally or by letter, makes the cure of the people afflicted by disease assured beyond doubt.



No. 129.—Two-seater Phaeton with lamps attached to wing dash. Price complete with curtains, storm apron and shafts, \$75. A grade that usually sells for \$115.

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in many cases when you buy vehicles and harness from the agent or dealer. We do without these people and reduce the price of our goods to you to the extent of their commissions. We make 170 styles of vehicles and 65 styles of harness and sell them to the consumer direct from our factory at wholesale prices.

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SAPOLIO

The Education Society and the New Institutions in the West

The special attention given to the case of Sheridan College, Wyoming, in recent issues of *The Congregationalist* and the request for Eastern gifts presented in behalf of that enterprise seem to afford a good opportunity for a word in regard to the Education Society—first, in the way of defining our general policy; secondly, that there may be no mistake as to our attitude toward the particular case above named and to others like it. What is here said is merely the reiteration, in substance, of what has been put out from time to time by the secretaries. In general it is the policy of the Congregational Education Society not to indorse or assume responsibility for educational institutions until, having been set on foot by the people of a given locality, such institutions can be shown to be of such permanent promise, to have so assured and growing a constituency, and to be in so necessitous a region as to make it morally certain that money shall not be wasted or lost which passes through the hands of the society for such work.

When a company of good and enthusiastic people determine to have a college, elect trustees and shape the plans and curriculum of the projected institution, they do all this before they bring the matter to the attention of the society, which then gives the question a searching examination and grants or withholds its positive indorsement and assistance. There are certain conditions which are laid upon all such gifts; for instance, a college must have four persons enrolled in the Freshman Class before being so recognized and helped. Students in a preparatory department do not count under this condition as true members of some future college. An academy must have \$10,000 in unencumbered property before an indorsement is given. The society takes a trust mortgage upon the real estate of an institution as a guaranty that such institution shall never be diverted from the intentions of the society which conditioned its grants; or, if it do so depart, the mortgage then provides a security for the repayment of all money hitherto contributed. The society, by its nature, policy, by-laws and peculiar position as the administrator of the money of others, must needs be more cautious and conservative than a private individual who uses his own money, and, if he happens to be of a sanguine temperament, has a perfect right to pursue his own hopes as far as he likes.

Because the society withholds indorsement, however, it does not follow that it condemns a new enterprise. It simply declines to assume responsibility. It may even say a kind word for the projector, although such words have been not infrequently abused by being reported as indorsements of an institution; and the inference has then been naturally drawn that such indorsement is based upon a careful and favorable judgment. But, after all, this is a free country, and the society no more takes it upon itself to destroy hopes than it does to nourish premature movements. The society will speak upon the subject in the language of business investment. It says, That is a good investment; or, That is not as assured as we require for a grant; or, We do not know. Rarely, and for sufficient proof, it might say, That is unpromising or unwise.

A case in point is that of Sheridan College, Wyoming, which has applied for the recognition or indorsement or assistance of the society. The attitude of the society, which never fails to treat all applications with due respect, is defined in its vote passed at the last meeting of the directors, "Voted to reply to Rev. F. O. Hellier, of Sheridan College, Wyoming, that our by-laws forbid our making, at present, any appropriation to that institution; but after considering his statements and seeing his Christian spirit and resolution we cannot but express our sympathy with his feelings, and our hope for his success if his view of the opportunity he describes shall prove to be well founded." Here is no indorsement, no assuming of responsibility, no counsel given to churches to sustain the movement. The society is not yet convinced that the time is ripe for the institution; it does not yet see the local need, constituency or support requisite to justify it in further action.

It can, however, kindly appreciate a noble purpose, and can say that we do not claim to be omniscient prophets, and that we are not disposed to go out of our way to interfere in any project which an honest man may pursue. We only say that the sun of that institution is not yet above our horizon; hence we are not minded to walk in that direction as the path of assured promise.

We also make this general statement: that those who are seeking a conservative channel for gifts to educational effort are invited to use this society as the historic and trusted agency of the churches. If

any one is disposed to attack the usefulness of institutions already founded, we interpose our judgment, to the effect that institutions now established, and begun for good reason at their inception, have the prior claim to attention, and, secondly, that, as a matter of fact, we have no institution on our list which, if wisely handled, is not capable of noble and useful and even distinguished service; most of them, with the just and generous support of the churches, are absolutely sure of it; some of them are full of the very highest promise.

CHARLES O. DAY,
Corresponding Secretary C. E. S.

Biographical

THOMAS P. BARNEFIELD—A MODEL S. S. SUPERINTENDENT

Mr. Barnefield, who died at Pawtucket, R. I., March 20, came in direct descent from John Alden. He possessed mental qualities of a high order. He was quiet in manner but direct in action, and an example of probity and uprightness. He filled many offices of public trust and honor. He was a lawyer and esteemed by his fellows in that profession for his ability and candor. But his chief work was in the Sunday school, where he labored for over thirty years as teacher, assistant superintendent and superintendent in the first Congregational church and in Park Place Church. He organized the latter school in the summer of 1882, and from a membership of 200 he carried it up to a membership of over 1,200, one of the largest in New England. He prepared with great skill and thoroughness the opening and closing exercises every quarter of the year. These have never been surpassed, if equaled, in any place. His love for and belief in the Bible were unmistakable. It was his way to speak of his school as "the Bible school." He was a faithful worker in all the departments of the church, and one of the largest and most constant givers to its necessary expenses and to missionary causes. His monument will be in the lives and character of the young people of this community.

J. J. W.

For Sleeplessness

Take Horsford's Acid Phosphate.

Dr. PATRICK BOOTH, Oxford, N. C. says: "Have seen it act admirably in insomnia, especially of old people and convalescents. A refreshing drink in hot weather and in cases of fevers."

A Good Complexion

Depends on Good Digestion

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

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Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drugstores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effect are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.



"Seven days

of wash-day"—so somebody has called house-cleaning—seven days of rasping hard work. This person didn't know anything about Pearline.

House-cleaning with Pearline doesn't mean the usual hard work.

Neither does washday. And what would ordinarily take seven days ought to be done in three.

Try Pearline and see for yourself the saving in time and work and rubbing.

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Special Diabetic Food, for Diabetes. Gluten Flour, for Dyspepsia and Constipation. Barley Crystals, for Kidney Troubles.

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STOPS TOOTHACHE INSTANTLY

ANTISEPTIC. ARRESTS DECAY.

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In the selection of food care is exercised to secure the best. No attempt is made to disguise, by flavoring in cooking, the taste of decayed meat or vegetables. Why not this same care in the selection of Cod Liver Oil?

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is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

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Schleffelin & Co., New York.

Notes on Travel

The growth in popularity of parties conducted by individuals, which take one through the best of Europe on a carefully planned itinerary at an inclusive and moderate cost is noticeable.

The Raymond & Whitecomb party which sailed from San Francisco last September for a tour of the world is now in Greece. Its membership consisted originally of ten persons, but has been increased recently by additions from those who have met it at points on the Mediterranean.

Switzerland is steadily opening up her attractions to the tourist. The railways are offering very cheap rates for fortnightly and monthly tickets. An electric railway to the Gorner Grat, 10,000 feet above sea level, was opened last year. Work has been begun on the Simplon tunnel, to be the longest in the world, and upon a railway to the top of the Jungfrau, over 13,000 feet. Plans are also being formed to utilize the water power of the Rhine near Schaffhausen, furnishing a vast amount of electricity for lighting and transportation uses.

The drift and the volume of pleasure travel may usually be gauged by a knowledge of the routes of travel which the patrons of excursion managers like Raymond & Whitecomb, Thomas Cook & Son, and Henry Gaze & Sons are choosing. The California parties, for instance, for this year have been considerably larger than heretofore, perhaps 200 more persons than last year having been started westward on the different trains which Raymond & Whitecomb have sent out, while the applications for the "Golden Gate Special," sent out by the Pennsylvania Railroad, greatly exceeded the capacity of the train.

Southern travel, despite the excessive cold weather, has advanced materially beyond the average of recent years. The approach of hot weather makes the distant resorts in Florida and on the Gulf less attractive now, though occasionally persons who have not been able to leave business earlier show themselves ready to endure the increasing heat. A Cook party consisting of seventy-one persons sailed for Bermuda last Saturday, and during the last three months there has been an unprecedented rush to Cuba, the Boston agents of Gaze & Sons having booked more tourists in that time than during any entire previous year. At present, however, and from this time on, the regions most sought to the southward are places in the mountains of North Carolina and Tennessee, like Asheville and Pinehurst, and that delightful and balmy spot whose very name sounds restful, Old Point Comfort. Virginia Hot Springs is also constantly growing in popularity. The Pennsylvania company's tours to Washington have been very popular, and teachers are availing themselves of the opportunity of an excursion planned to coincide with spring vacations.

Not so much actual reduction in transatlantic rates has been made as is intimated in some quarters, though the companies are at present at odds with each other and though the former schedule of prices has been considerably disarranged. The cut affects only a comparatively few staterooms in an individual ship. And already the Atlantic Transport Line, which a month ago or so reduced its winter rate from \$50 to \$25, has advanced it to \$35. There has been some readjustment of dates for the winter and summer fares, which may prove favorable to the tourist by extending the period to which the winter schedule applies, but this again is dependent upon his ability to secure a stateroom. The companies have been driven to this by the fact that considerable travel which used to go first class has been drifting toward the second cabin.

Whether the exodus to Europe this year will be as great as ordinarily cannot yet be deter-

mined, though a great many steamship companies already have good lists of passengers for their summer sailings. The fact that the war detained many last summer on this side the water would naturally increase the emigration across the Atlantic. On the other hand, next year will bring the World's Exposition in Paris and the Christian Endeavor Convention in London, both of which events are sure to draw multitudes of Americans across the ocean, and doubtless rates will be considerably lowered. Yet the overcrowding in hotels at that time is a factor to be considered, and such popular excursions as Cook is inaugurating for the coming summer, for the first time in connection with the parties originating at London, make it possible for Americans to take the grand tour at a remarkably low figure. For a high class tour the 100 days trip of Gaze & Sons offers many advantages to those who would see a great deal of Europe.

Many dealers will recommend inferior preparations and lower-priced articles. Ask for and obtain only

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The Genuine has the
Fac-Simile Signature of *John A. Brown* on every box.

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AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Soaps or Premium disappoints. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

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Gold Medal Winner. For all laundry and household purposes it has no superior.	
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Unequalled for washing the hair.	
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Delicate, refined, popular, lasting.	
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Soothing. Cures chapped skin.	
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THE PREMIUM, Worth at Retail	10.00
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Parties will leave Philadelphia in Special Vestibuled Cars with Dining Cars for Magnificent Sight-Seeing Tours, as follows:—

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No. 2, April 18. A 79 Days' Trip, the same as No. 1, with an added tour through Alaska.

No. 3, April 18. A 53 Days' Trip through New Mexico, Arizona, California, Nevada, Utah, and Colorado.

The Yosemite Valley may be Visited in connection with either of these excursions.

No. 4, May 22. A 38 Days' Trip across the Continent and to Alaska, outward by the Great Northern Railway, and homeward through the Yellowstone National Park, with a choice of routes east of Minneapolis, either the all-rail line, or through the GREAT LAKES.

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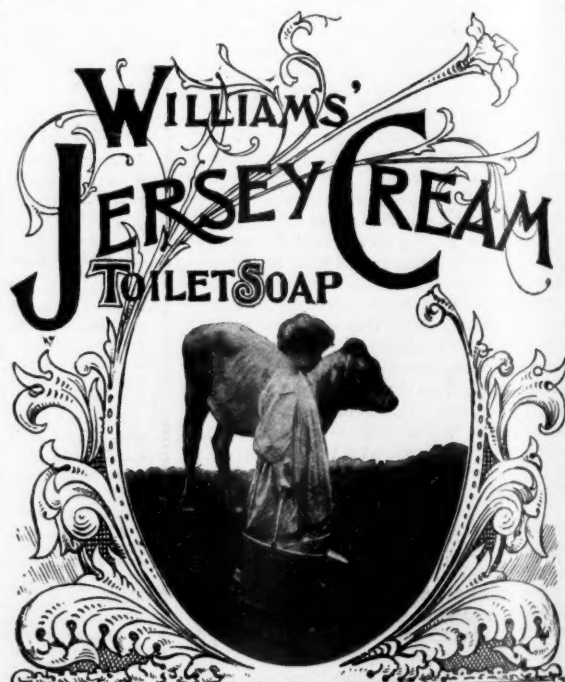
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